

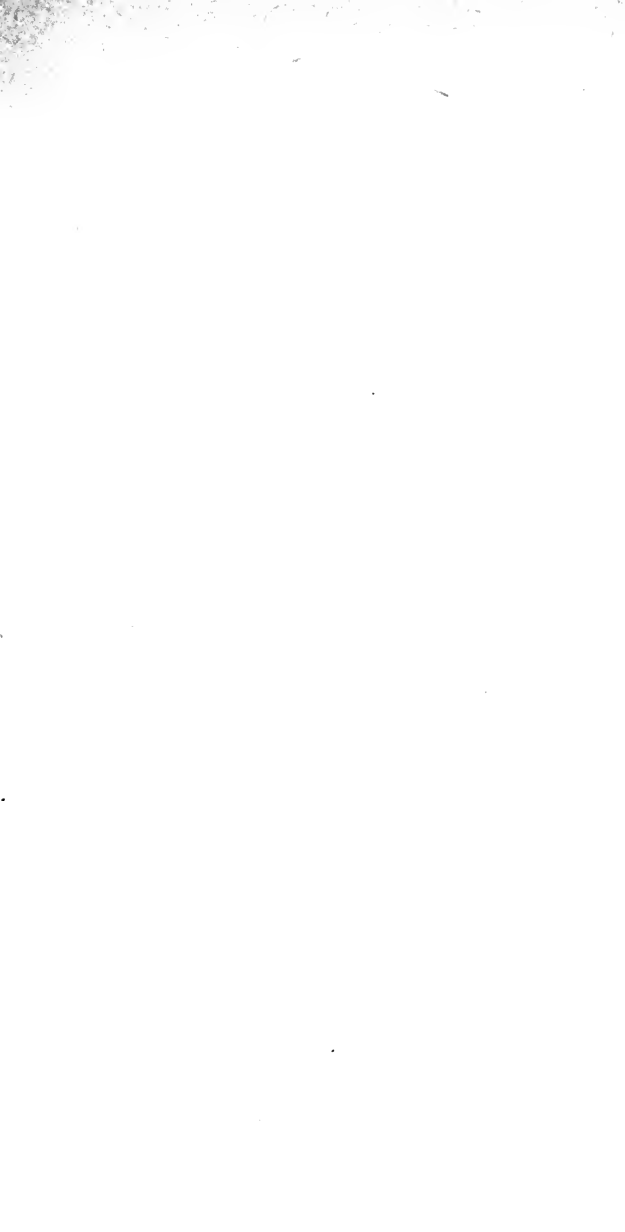


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LAW OF LAWS







THE LAW OF LAWS







Faithfully yours
S. P. Wait.

—THE—

LAW OF LAWS

—BY—

S. P. WAIT

REVISÉD ÉDITION

BOSTON, MASS.

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TO
THE MEMORY OF
MY BELOVED TEACHER
Doctor Horace Bowen
THIS VOLUME IS SINCERELY
AND GRATEFULLY
INSCRIBED.

PREFACE

In reponse to the requests of many members of my classes, I have prepared this revision of a work the earlier editions of which have been for some time out of print.

Much of it has been re-written and many important changes and additions have been made. This has been done to make it more suitable for the general reader, as well as more helpful as an outline aid to the study and understanding of the principles presented in detail in the lessons on the origin, nature and destiny of the soul, given each year at the summer school, and during the winter in courses of lectures in the different cities.

It is offered as a contribution to the thought of that unnumbered fraternity of spirit whose members are found wherever souls are sensitive to the impact of the truth and feel another's burden as their own.

S. P. WAIT,

School of Philosophy,

Fort Edward, N. Y.

March 1st, 1893.

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THE LAW OF LAWS

THE OVERSHADOWING POWER OF GOD

CHAPTER I

GOD

Origin and development of the idea of God.—The Law discovered which makes it possible for the nature and method of God to be clearly presented and understood.—The *inner meaning* of the Bible and its application to the present stage of mental development.—The roots of all Hebrew words define *quality* and *action*, *state* and *condition*, made known in the working of the Creative Power in obedience to natural laws.—Thus, in its highest sense, the Bible is in harmony with scientific truth.—Seed-sowing and the insertion of Shoots from a Higher Order of Existence into a prepared lower state, the Universal Method of Creation, the knowledge of which reveals the missing link in every line of development.—The nature of God as shown from the radical meaning of the Hebrew words Elohim, Jehovah, and El Shaddai.—The doctrine of the Trinity explained as symbolizing a philosophical and scientific truth, which is made plain by an analysis of the words, Father, Spirit, Son, Creator, Creative Energy, Creation.

Some degree of consciousness of the existence of a Supreme Being is an innate property of the human soul.

As the development of man has gone on from age to age, the nature of the God-idea has advanced from the simple fetichism of a barbarous people to the elaborate theologies of christendom.

Each step in the enlargement of the conception of the Divine has been the legitimate fruit of a new graft inserted into the Tree of Life. It has been the product of that spiritual involution which precedes and is the cause of all so-called natural evolution.

The transplanting, the budding and the pruning, of which the mind of man has been recipient through the ages, makes it possible now for the nature of God, as expressed in an orderly method of creation, to be positively presented and clearly understood.

In response to a felt necessity at the present time, the Overshadowing Principle has been revealed, discovered, generalized, which is as fundamental in the realm of mind and cause, as is the law of gravitation in the world of matter and effect.

This Causative Principle is set forth symbolically in the Bible and other sacred books. Their inner meaning corroborates it. Its operation can be traced in all human history and in every known kingdom and order of the created universe.

As in the past whenever spiritual truth has been newly perceived, the action of an Intelligence beyond the finite mind has been acknowledged, so now again is there apparent that fatherhood of God which always makes provision for his child as fast as its soul growth demands.

Neither symbolisms nor abstractions can longer satisfy the craving of the most unfolded minds. Although unvoiced, the prayer from many a soul goes forth for knowledge concerning that which hitherto has

been unknown. In answer to this call the literal veil is being lifted that the spirit and the truth may shine forth from every inspired record of the past as from the book of nature.

Those Scriptures given so long ago in Hebrew and in Greek have thus far done most perfectly the work for which they were intended. But if the Bible be in any sense suitable as a provision for the nurture of a progressive creature, it follows of necessity that as man develops mentally it must continue to present more and more the proof of such adaptability.

Man has descended into the earth, fathomed the sea, explored the heavens, and found everywhere the manifestations of order and of law. If any written record is still to be accepted by him as directly or indirectly emanating from that Power and Wisdom that caused the worlds above to course their spheres, and that brought forth and sustains the myriad forms of life upon the earth, that record must present to him the working of unchanging laws.

Like all creative works, the Bible has an external form and an inner life, a body and a soul, letter and spirit. Men have long been conversant with its outward form. With its moral precepts, rewards for righteousness and punishments for sin, and its symbolic presentation of the divine plan for the redemption of man, it has been the great conserving, organizing power in human unfoldment. Even its seeming contradictions and inconsistencies have been the means of mental growth, as a result of the world of thought they have provoked.

But the time has come when, because of widespread intellectual growth, the Bible would soon be relegated to the realm of superstition and myth, could it not be shown that in its inner meaning, the original import of the roots of the Hebrew language, there is a statement of laws and principles governing the action of the Power of God in the building up of life, harmonizing with and adding to all knowledge man has gained from other sources.

Strictly speaking, the Hebrew language has no tense system. Its verb forms denote *state* or *condition*, rather than time. Thus each Hebrew root, of which there are between four and five hundred, serves to portray some method or degree reached in the action of the Divine Power in the evolution of life. These primitive root significations, whose value hitherto has been so little known, enable the mind to rise from the world of form and phenomena to behold the glory and wisdom of God in Life and Law.

With the words, "In the beginning God," the scriptural record of creation postulates the pre-existence of that Supreme Power or First Cause which the very limitations of human thought demand as a necessary starting-point. Yet in no two minds will the mention of the name of God awaken the same imagery, or evoke the same feeling, because its power has never gained access to the human soul through the portals of the understanding. Hence its action is confined to the sphere of *emotion*; and as the mind is ignorant or enlightened, so is the kind and degree of feeling excited.

But when we come to contemplate the truth declared in the names given by inspiration as the most fitting exponents of the Divine Nature, there is a reverence rooted in reason aroused in the soul, that shall become the foundation for its eternal unfoldment into the knowledge of God and the method in creation. The Hebrew word *Elohim* is used as the name of the Creator throughout the first chapter of Genesis. The primitive significations of the root from which it is derived, as given by Gesenius and others, can be condensed and arranged in order as follows : *A power going forth, entering into, becoming as nothing, setting up motion, causing to revolve, ruling, guiding, directing, finally bringing about relations of beauty, strength, harmony, majesty and perfection.*

This, in brief, is the etymological sense of that name of the Deity which is used in the account of the creation of the material universe. The word no longer appears as merely an ancient verbal symbol for an inconceivable abstraction. It is pregnant with life. It furnishes the frame-work upon which to build a clear conception of the method by which all worlds were wrought. It offers the solution to every unknown quantity in the cosmogony of theology or of science. It causes to be impressed upon the consciousness a panorama of creation, in which at every step God is made known in Law and Order.

From no other premise can the mind progress than that of Power eternally proceeding from a self-existent center. This predicate supplies the missing

link in the ingenious and plausible Nebular Hypothesis of the creation of the universe. For science leading back as far as she can go in her analysis of the origin of worlds, tells us of that most attenuate form of matter visible called nebula, from which a portion is detached, commencing then to circle around some previously existing centre. But why this separation and this turning, materialistic science does not with any sense of surety venture to affirm. Yet in this primal-meaning of the name of God we find it all distinctly told, complementing scientific truth and satisfying philosophic speculation.

The Creative Energy that in itself exists and from itself proceeds, defined as *Elohim*, went forth in a germ of life, the seed or soul of a planet; entered into the prepared womb of a nebulous mass; became as nothing to all finite sense while passing through the period of gestation; set up a new motion in the atoms of the etherial substance it had entered, causing it to become detached and to commence to revolve around some similarly created centre; as age on age elapsed the body of the planet passed through the different stages of gaseous and igneous formation, ruled, governed, guided and directed by the powers inherent in the Germ and its environments; finally becoming sufficiently cooled and encrusted to present the aspect of perfection in the order of planets still unproductive of life.

Thus we have the fundamental postulate of God as a Seed-sowing Power, administering germs of life as

fast, as far, and as fully as conditions of receptivity are established.

During the time that the planet was in a molten state of intense heat we know that the seeds of vegetable life could not have lain dormant therein. A cause must be posited equal to the effect produced. So when in the process of the creation of our planet, the earth, the time came for the appearance of the first and most simple form of vegetation, the tiny sea-plant, again the Power of Elohim went forth, and that was the fruit of its Fatherhood.

Then from the starting-point of organic life in the vegetable until the pinnacle of that kingdom is reached in the palm tree, we behold an orderly succession of changes of form which leads to the generalization of the Law which has been propounded. *The germ-cell and life principle of each perfected order in the series becomes a matrix into which the Power of Elohim proceeds with the graft of a still higher form of life ; the Divine Overshadowing acting always in conjunction with the natural processes of exmination or propagation. No change is ever made known in exterior form until after an added power from above or impulse from without has been imparted to the germ of the order preceding.*

Although this Spiritual Evolution is to our apprehension intermittent, occasional or special in its action, from the standpoint of its Source it is continuous and constant. Its operation is apparent at the point marked by the sub-kingdom of the Protozoans,

where the line diverges from vegetable to animal. So on from the simplest form of marine life through the multiple species of fish, reptile and bird, to the most complex mammalain structure, each link in the chain was forged by the insertion of shoots of a higher order of life into a prepared lower stock from a realm of creative intelligence.

At last that point was reached in the line of progressive creation where the species of brute was born most nearly resembling the lowest aspect presented by the human. But as the starting point of life has not been found by searching in the mud, so the missing link between the beast and man is not to be discerned in any form of ape.

Primitive protoplasm was but a plastic preparation to be moulded by a principle of life. Each perfected order became the protoplasm for the germ of one still higher. And each successive species carried within it the essential nature of all forms of life that had preceded it. So when the time came for the advent of the soul of man upon the earth, the Power of Elohim again went forth to manifest its nature in a degree and kind that never before had been made known upon this planet. Forth from the realms of perfection came the human soul as a seed, carrying within it the possibilities of the God-head itself. But as a myraid of ages elapsed after the planet was started upon its career before it could bring forth and sustain life, so must centuries untold roll by after the commencement of the order of man before that order should be fashioned and finished in the image of God.

Creation is not an instant act but a continuous process. It is not the making of something out of nothing, but the molecular re-arrangement of existing materials and types.

When rightly interpreted the whole biblical record reveals the gradual growth or creation of man under the nurturing care of agencies ordained by his Creator in the very nature of things, from his infancy in Adam to his manhood in the Christ. The original statement of what has been regarded as the primal perfection of man was wholly prophetic of what was fulfilled in the finished type of nineteen centuries ago, who prefigured a universal state still unattained, —the acme of all evolution, the fruitage of all involution.

The mooted questions and doctrines formulated by theology in reference to the nature of sin, the fall of man, and his redemption, have served to symbolize those organic processes involved in the very growth of cell and soul.

As the law of a progressive creation is applied to what is known of prehistoric man and to all epochs and departments of human history, it shows that at each stage of advancement through which the race has passed, the power of Elohim has gone forth, entered into the life of individuals and nations, become as nothing for a time, set up the motion of its life, governed, guided, and finally perfected a certain degree of growth.

Instead of the pantheistic conception of the power

of God as a universally immanent essence, the name Elohim, with the full force of its plural form, defines the Creative Energy as individualized in and working through a series of intelligent orders of beings, messengers and ministrants, who sow the seed of life and truth wherever mental soil has been prepared.

The whole progressive manifestation of life and intelligence here upon the earth, from the lowest to the highest, is but the outwrought demonstration and visible type of unseen Creative Orders, who by nature do the will of God, each according to its degree of power. This truth was foreshadowed in Plato's "World of Ideas," and in the "Eons" of the Gnostics. The Bible presents it again in its so-called theophanies and angelic ministrations. But what has heretofore been either a philosophical speculation or a religious dogma, is to become positive knowledge to every one who reads aright the revelation God himself has given in all his works and in the inner meaning of his word.

The statement in Genesis that God said, "Let *us*," or "We will," is meant to declare a plurality of intelligence and personality, as well as of the laws and forces at work in creation. It represents in finite language the multiplicity of means by which the creative labor is carried on and accomplished. And whenever the Deity is represented as speaking, it is but an expression of the action of the power of Elohim, conveyed in language adapted to man in all degrees of his growth, from the mental feebleness whose

anthropomorphic conceptions of God picture him as speaking with an audible voice, up to the most sublime idea that can be formed of the Divine Logos.

In the fourth verse of the second chapter of Genesis in the Hebrew scriptures there is given for the first time, in conjunction with Elohim, another name of the Deity—Jehovah, Yehovah or Yahweh—which is henceforth particularly used in reference to his relations with man. The Hebrew root of the word *Jehovah* conveys simply the idea of *existence, being, life, that which is by reason of its own virtue, self-existent, changeless, eternal. He who was, is, and ever shall be*, who will be what he wills to be. It is the germ of this nature innate in the soul of man that has in all ages and nations quickened into life the hope of immortality. The Ego that is conscious of its own existence was originally a part of the great I AM THAT I AM, I WILL BE WHAT I WILL TO BE. But when the human soul became organically united with all the Kingdoms of the earth, its apparent separation from the Source from whence it came was a necessary sequence of this union. Ages of creative labor must ensue before it could say, understandingly, My Father's will and mine are one.

With the embodiment of the soul of man upon the earth, the Word commenced to become flesh, and the faculty of speech declared it. The ability of man to think and to make known that thought in uttered words, was the expression of a nature that differed in *kind* from all orders that had preceded it

in the scale of life. But the manifestation of this nature was at first of necessity feeble.

In the beginning of Man, heaven and earth were created,—the human and the animal were joined. Yet the earth was without form and void, and darkness was upon the whole mental abyss. The Spirit of God for ages brooded over this unformed state of the soul, vitalizing from generation to generation the shoots of a higher mentality. The prophetic fiat, “Let there be light,” went forth with the primitive man; but its fulfilment was not realized until the Sun of Righteousness arose in Judea, as promise of the light to come to every soul.

There is still a third name of the Creator which is made use of in certain portions of the Hebrew Scriptures — EL SHADDAI or SHADDAI, translated God Almighty or Almighty. EL is from the same root as Elohim, and carries with it all the force of that word. SHADDAI signifies, primarily, *to shed or pour forth energy, or that which nourishes and sustains life*. From the same root are derived words which denote the act of a mother in nursing her offspring; the office of the earthly maternal parent being a beautiful and most expressive type and correspondence of the principle of *Motherhood* in the Divine Nature. The words, “In the image of God created he him, male and female created he them,” show that the distinction of sex in humanity is the highest counterpartal form and likeness of the essential character of Deity. Without the union of these two

natures no species can be propagated, no form of life begotten and brought forth. Thus by analogy and correspondence, do we know that these seemingly opposite attributes must inhere in the Supreme Causation of all that is, and combine to form the *unity* of the Creator and Sustainer of Life.

Although as literally formulated it is so repugnant to reason, the doctrine of the Trinity well *symbolizes* the only conception of the nature of God that can be logically sustained. For as the knowledge of the orderly method of creation, that is written in the universe and in the inner meaning of all scriptures, becomes well grounded in the mind, we see.—First; God the *Father*; the self-existent, changeless center of creative power from whose begetting action all life and form proceed. His nature has already been defined under Elohim and Jehovah,

Then, next in order, as given in Genesis, is that Divine *Spirit* whose function is to brood and incubate. The Hebrew *ruach*, the Greek *pneuma*, the words used for spirit, each signify *to breathe, the air*. They thus represent, symbolically, that material agent, the atmosphere, which, more than all things else in nature, is the sustainer of organic life. To breathe is to live; not to breathe is to die. As man physically depends upon the air for his existence, so there is a Spiritual Power that sustains the same relation to his soul. As the natural atmosphere abhors a vacuum and presses in all directions with ceaseless activity, so there is a subtler creative energy

ever seeking to enter and fructify the soul whenever receptive conditions exist.

The Spirit represents that Power outsent from Elohim, Jehovah, in order and individuality, whose function is to sow seed, insert shoots, and nurture and sustain the higher life it has bestowed. And when words such as germ and graft are thus used, it is in their correspondential sense, reasoning from what we know to that which we wish to understand. As in the physical world no life assumes form until after a seed is sown, and no higher fruit than that of the parent stock is produced except by engraftment, so in the psychical realm the same law and process maintain.

A typical instance of the shoot-inserting action of the creative energy that is called the Spirit is found in the supervision and building up of that Genealogical Line from Adam to Christ, whose names are given by Matthew and by Luke. Each patriarch, prophet, priest and seer, in that line, represents an Over-shadowing act of the Spirit of God, and the birth of a new spiritual faculty, the nature of which is made known by the radical meaning of the individual's name, and in the typical acts of his life.

The soul of man from Adam downward through the line of Seth and Shem became a parent stock into which the hand of the Divine Husbandman inserted higher and still higher Grafts. Each individual in the Line marked a definite stage reached, in soul-growth and physiological brain-structure, toward the end to be accomplished,—the creation of a Perfect

Man, to typify and prepare the way for the ultimate perfection of all men.

Not only was the Divine Spirit working thus unseen and unknown to man in his subjective nature, but also through the giving forth of laws, statutes and commands, and the institution of signs and rites, forms and ceremonies. Finally, through the operation in human unfoldment of all these forces from below and above, within and without, a state was reached in this one Line where the perfection of physical, intellectual and moral conditions, made it possible for the Spirit to be made known in its highest capacity.

Then the Holy Ghost came upon the soul, and the Power of the Most High overshadowed it, and that which was born was called holy and good, the Son of God. The Hebrew root *bahnah* from which the word for Son is derived, signifies *to build, to gradually form, to construct, to complete*. The Greek word *huios*, used for son, is of kindred derivation to the Hebrew *chahyah*, *to be, to have life*. Thus, then, a Son of God is a soul that the Divine Power, operating in law and order, has built, gradually formed, constructed and completed; a soul that has being and life in the consciousness and understanding of the will of its Father, through the knowledge of his laws and obedience thereto. As a type of this state, Jesus, who had attained the Christ condition of growth, was the organic manifestation of a human soul that through ages of creative labor had been built up, gradually

formed and finally completed; living, moving and having his being in the knowledge of the wisdom and power of God. Such a soul was truly a god in the flesh; and from him a new creation sprung. By virtue of the Overshadowing from the Power of the Most High, he was in communion with that realm. It was a part of his nature. He and his Father were one, in the true sense of oneness, which indicates *a union, a joining together* of the mind of man with the domain of causation, through the perception of law, the highest evolution of human consciousness.

Thus interpreted the doctrine of the Trinity becomes truly philosophic, scientific, religious, and illustrates in its highest form the universal principle of three-phasedness and triunity prevailing in every kingdom and order of creation; and it furnishes what the mind demands as a necessary form of thought,—the Creator, the Creative Power, the Perfected Creation; —Father, Spirit, Son.

A knowledge of the Law of Laws, the Overshadowing Power of God, will enable us to trace the principle of Continuity unbroken from the formation of the planet to the birth of Jesus, and from that typical event to the finished creation of humanity that is yet to be. As the starting-point is God, so must God be the completion of the cycle.

CHAPTER II

ADAM, THE GARDEN OF EDEN, EVE

The First Day or Age of Creation in the commencement and progressive development of human consciousness.

Adam, not the name of an individual, but of a *species*, descriptive of the dual nature of man, also of the method of his gradual creation from a lower to a higher state.—The supposed perfection of the first man a prophecy of what was fulfilled in the Christ and is to be in all mankind.—The Garden of Eden, representative of the prepared animal soul and form, with all its faculties, functions and members, in association with which the soul of man was placed as a higher germ of existence.—The allegorical account of the making of woman from the rib of man describes a new state reached in his unfoldment.—Eve, Woman, Female, Help-meet, Wife, different terms used to designate and personify the *receptive* state of the soul of man, which makes it possible for him to be Overshadowed by a Higher Power, and through which all increase in mentality has come.—Marriage as a sacrament, why its highest ideal, as typified in Adam and Eve, has not been realized, and how it is to be.

It is not denied that the different days or eras of the Creative Week have an outward reference to distinct ages or cycles in the formation of the material universe. This aspect of the literal Word has been plainly discerned and ably presented by many honest thinkers. It is claimed, however, that there is an inner, higher signification to the Genesiactal narrative, which shows it to have been prophetically descriptive of different stages or degrees of evolution, or progressive up-building, through which the soul of man must pass before it can reach its destined perfection.

The gradual and typical fashioning of the soul to its completion, which took place in the Line from Adam to Jesus, finished in one individual the days or ages of creative labor, and made known the plan by which man universally is being made in the image according to the likeness of the Creator.

This process is clearly indicated by the radical meaning of the words used in the original scriptural record. And in our interpretation of those words, each day or age will first be represented by the name of some prominent person in this Line; and the degree reached of soul-growth and brain-structure of which he was the personified sign, will be made known from the name and typical character of the individual and its correspondence with the definite labor assigned to his era in the account of creation. This will be demonstrated from the root meanings of the original Hebrew in which the record is written, after a statement has been given of what is known to have occurred in these distinct periods of human history. Thus the six days of labor will be shown to be typified successively by Adam, Noah, Abraham, Jacob, Moses, David,—and the Sabbath Day by Jesus.

A glimpse has already been given of the process of gradual preparation by which a dwelling-place was formed for man upon earth. The sowing of the seed of the planet in a prepared ethereal womb was shown as the initial act of the Creative Power made known in the name *Elohim*. The orderly succession of changes through which the planet passed while in a

gaseous and an igneous state, up to the forming of its crust, the deposition of soil, and the establishment of proper atmospheric conditions for the sustenance of life, was but the manifestation of the different stages in its period of gestation preparatory to the reception of germs of vegetation. From the first appearance of the sea-plant to the birth of the polyp, and from the amœba to man, the serially ascending orders of life proclaimed the action of the Power of Elohim going forth in germs of a higher and still higher nature. No change ever took place in the external form and functions of an order or species until after a new power had been imparted to the life-principle by the overshadowing act of an unseen creative order, working in conjunction with the natural process of exsemination or propagation.

Each succeeding order carried within it the essential components and characteristics of all tribes that had preceded it, plus the added germ power that enabled it to present a discrete form and assume more complex functions.

This gives to the doctrine of natural selection its only rational interpretation. For the words nature and natural are from the Latin *natus*, that which is brought forth, from *nasci*, to be born. So that to attribute to nature a causative power is a contradiction in terms. That which is born must first have been begotten. Hence every kingdom and order in the world of form and phenomena bespeaks the action of that Fatherhood symbolized as Elohim Jehovah.

Those species fitted by innate power and organic structure to survive, persisted in the struggle for existence, and carried up the chain of life from link to link in perfect continuity.

The soul of man was placed as a higher seed of existence in conjunction with the soul, brain-structure, nerve-centers and prepared body of the animal most nearly resembling the human. So that instead of coming up from the brute creation, man went down into it to carry it up. After man's physiological union with this lower nature and form, he could see with its eyes, hear with its ears, and make use of its bodily members and organs to provide for and express the wants and wishes of the lowest domain of mentality.

The secretive instincts and constructive ability of the lower tribes of life, the predatory habits, violence, stealth and rapacity of birds and beasts of prey, all were made known with an added degree of power by those primitive races of men who dwelt in caves, prepared their food with implements of stone, and fought the wild beasts with weapons of flint. But there existed no suitable brain-structure, no localized cerebral convolutions of higher quality and form, as a body for the human soul through which expression could be given to that intellectual and moral power which in after ages it was to declare. It was placed in its little world with the power plenipotentary of a creator; but it had to make use of those materials which its environments afforded. Its association

with all the appetites, desires and propensities of the brute creation was physiological and organic. Its affiliation with this nature was as inevitable as it was for vegetation to have its root in the earth.

The consummation of the union of the human, rational principle of life, with the prepared animal nature, was in obedience to a biological process which has been set forth symbolically in the dogmas of theology as the Fall of Man.

It was the destined end that when the soul of man should rise to its divine estate it should bear with it all things beneath, regenerated and made new. It was the office of the human soul to change and humanize the animal soul and form with which it was united, that the new species might be established in its order in obedience to the same law by which every preceding tribe of life had been perfected.

The dominion promised man over the fish of the sea, the fowl of the air, and every living thing that moveth upon the earth, did not in its highest sense refer to the outward brute creation, but to that inward animal nature to which man's soul was joined. It was a prophecy that was to require ages for its fulfillment. Only in Jesus, of all the symbolical characters of the Old Testament and the New, did the higher have complete rule over the lower. In him alone were the forces and appetites of the earth controlled, all antagonism and ignorance subdued and enlightened, as a type of perfect man.

The Hebrew word *Ahdam*, Adam, is not merely

the appellation of a person, but like the Greek *anthropos* and the Latin *homo*, it is the class name of a genus, whose real nature it portrays. It has three principal significations: 1—*to be red*; 2—*the earth, the ground*; 3—*to liken, to compare, to imagine, to think, to reason*.

The first and basic meaning of the word Adam, that of *redness*, describes that nature in the composite being, man, which was to cause him to *bloom* and *unfold*, to develop through the ages, and finally yield the perfected fruits of his order. From the same root is derived the word used as the name of the *blood*, which affords such a manifest type of life and power; there being no better symbolization of a soul vivified by the divine spirit, than is given by the change wrought upon the blood by its contact with the air in the lungs, which transforms it from purple to scarlet, and fits it to bear nutrition to the uttermost parts of the system.

The very name of the *dust* out of which it is symbolically said that man was formed, carries within it the meaning, *to be red*. And yet there is still deeper import in this sense of *redness* in the Hebrew name of man. The seven colors of the rainbow, in their order, violet, indigo, blue, green, yellow, orange and red, represent the seven days or ages of growth through which each form of life must pass ere it attains its ultimate perfection. Each different colored ray of light the prism reveals, stands for a distinct creative power possessed by the sun and typifies an

attribute divine of the great Central Sun or Mental Source of all existence.

The seven-fold order of unfoldment is taught by Geology in reference to the formation of the planet itself. Botany declares it to be equally true of the vegetable kingdom. The classes of animal life respond to the same division. The life of man studied from the time of his conception, reiterates this law of progressive development. The human fœtus passes through every grade of animal life, its heart and brain corresponding successively to those of the fish, the reptile, the bird and the beast, finally assuming the form and function of the order Man. After birth each individual who lives the allotted time passes through seven distinct stages of growth. What is true of man as a unit is also true of man as a race. The sevenfold cycle must be run before the goal is gained.

Thus the meaning of *redness* in the name Adam was prophetic of the seventh and last day or age of the soul's creation, which was typically consummated in the Christ and is to be in all humanity. This is beautifully confirmed by the etymology of the name Messiah, the Anointed One. To anoint is to *lay on colors*. Hence the Messiah represents a soul that has passed through all the different processes of gradual creation represented by the seven primordial rays. He it is who has come up from Edom, *redness*, with dyed garments from Bozrah. All the colors—creative powers, spiritual attributes—being blended, from such

a soul shines forth in resplendent purity the white light of Wisdom, Love and Truth, which in time shall illumine every-one born into the world.

In the next signification of Adam—*the earth, the ground*, that which is to be tilled and cultivated, the lower, animal nature is described, to which the higher, human soul was joined to form the dual being, man, in whom heaven and earth were thus united. The prepared animal soul and form was the earth the ground, that was to be developed and carried up by the soul of man. It was the Garden that the Lord God planted eastward in Eden, in which he put the man he had formed.—Gen. 2 : 8.

The Hebrew word used for garden, *gan*, denotes that which has been *covered, protected, hedged in*, that fruit may be raised. To plant, *nahta*, is *to set, to fix upright, to make erect*. Eastward, *mikkedhem*, signifies *going before, priority, to precede*. Eden, *Adhen*, denotes *pleasure, delight*; indicating every enjoyable sensation, and symbolizing the overshadowing, begetting power of Elohim. Thus in the primitive meaning of the words, this verse declares the Orderly Method of God in Creation. It simply affirms that by *planting, putting in germs and grafts*, (which existed before they were in the earth and before they grew—Gen. 2:5) the Divine Power had gone forth in the ages *preceding* the advent of man upon the earth, and had *prepared, made upright and erect*, the animal soul and form that was to afford a dwelling-place for the soul of man.

And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food ; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.—Gen. 2:9.

Every tree pleasant to the sight and good for food, —every product of sensation and preception springing from the earth or ground, the prepared animal nature into which, as the breath of life, came that rational principle which caused man to become a living soul.

The tree of life in the midst of the garden, and the tree of the knowledge of good and evil, will be more fully explained in the Chapter on Evil, its origin, nature and purpose.

And a river went out of Eden to water the garden ; and from thence it was parted, and became into four heads.—Gen. 2:10.

It follows that if the garden of Eden stands for the physical system controlled by the soul of man, all that is related of it must describe different parts and functions of the human body. This is most beautifully demonstrated by the etymology of the words, *Nahhar*, river, signifies *to flow, to move, to cause to shine*. Like all other forms of water mentioned in the Hebrew Scriptures, it denotes activity, energy, motion, a formative action being carried on, by which all forms of life are sustained and beautified ; or, as the word literally signifies, caused to shine. Thus the river of Eden stands for the stream of vital power, nervous energy, which governs the performance of the organic functions of the body. This river has its rise in the nerve centres of the brain, and from thence it is parted and becomes into four heads ; that is it distributes power to the four fundamental depart-

ments of the animal economy—Circulation, Respiration, Digestion, Generation.

The name of the first is *Pison* : that is it which compasseth the whole land of *Havilah*, where there is gold ; and the gold of that land is good ; there is *bdellium* and the *onyx* stone.—Gen. 2. 11:12.

The word *First*, *ehhadh*, signifies *joined together, many parts united into one* ; the auricles, ventricles, valves and arteries composing the unitized centre of Circulation, the heart. *Pison* denotes *to overflow, to scatter abroad, to diffuse, to give, to dispense* ; also *continually to receive*, forever in motion with *beating and throbbing*. *Havilah* is *to create, reform, supply strength*. The other words, *bdellium*, *onyx*, gold and good, describe more fully the action of Circulation as performed by the heart and its tributaries, unceasingly imparting vigor and life, renewing devitalized tissues, shutting out and excluding impurities, constructing, re-erecting and restoring the action, form and function of each cell and gland, and maintaining goodness and beauty in the physical body.

And the name of the second river is *Gihon* the same is it that compasseth the whole land of *Ethiopia*.—Gen. 2:13.

Shani, second, is that which is *double, duplicate, two-fold, to alter, repeat, do over again* ; which is eminently characteristic of the basic organs of Respiration, the lungs, two-fold in structure, continually repeating the process of inhalation and exhalation, and by bringing the blood in contact with the air, constantly altering and changing it, fitting it to supply life and nutrition. *Gihon*, is that which *bursts forth into instant activity* ; which so particularly

applies to the function of breathing as the mark of life at birth, and ever the sure indicator of its presence, its cessation being the sign of death. Gihon also denotes *the diaphragm, the chest*, which expands and contracts in the process of respiration. The land of *Ethiopia*, the home of the most primitive tribes, in this verse simply denotes that the function symbolized by Gihon is an organic power of the simplest, most rudimentary forms of life, as all natural history shows.

And the name of the third river is Hiddekel : that is it which goeth toward the east of Assyria. Gen. 2, 14.

Shelishi, third, is to *rule, to direct, to determine, to choose*. It describes the office of Digestion and Nutrition, which presides over and supervises, compares, decides, rejects or approves, concerning the quality and quantity of the ingredients needed by each of the bodily parts for their continued vigor and sustenance. *Hiddekel*, is that which is *active and constantly moving*. It describes the process of formation and organization, re-formation and re-organization, which this function is constantly maintaining in the universe of cells, corpuscles and tissues. *East* indicates *priority*, that which *goes before*. *Assyria* signifies *success, prosperity, growth, advancement, progression*. Thus these words show that the vital process represented by the third river, or stream of power, is that which *goes before*, and is the cause of the maintenance of physical health and increase of strength ; all of which is manifestly true of the function of digestion and assimilation.

And the fourth river is Euphrates.—Gen. 2:14.

Rebhii, fourth, is the emblem of the Creative Power; it denotes *generation*. *Euphrates* signifies *to enlarge, to commingle, to weave together*; also, *sweetness, pleasure, delight*. It defines that fundamental power and function by which a species is carried on and propagated.

Combining these interpretations of the allegory of Genesis, we find in the description of the Garden of Eden, a further corroboration of what the second meaning of Adam declares—that *the earth, the ground* is a part of man. The rocky ribs of the planet are represented in his bony structure. His circulatory system re-pictures the ebb and flow, the constant flux of that watery element which covers so large a portion of the globe, and without which the earth would be a desert waste, unproductive of life. The human form of flesh is made and sustained by the same orderly process of cell-growth which rules supreme throughout nature. Its chemical constituents are the same as those of the tribes of life beneath man. As the highest of the vertebrates, physical man presents the perfection of that class in beauty of outline, harmony of proportion, and adjustment of parts. But in its fullest sense the meaning of *earth* in the name Adam and the declaration that of the dust of the ground the Lord God formed man and breathed into him that Spirit which caused him to become a living soul, refers to the union of the human, rational principle with the animal nature, the essence of all earthliness,

its instincts, appetites, desires and propensities. This it was that was given to man to till and cultivate, to subdue and humanize; the performance of which labor was prophetically attributed to the first man, Adam, and was finally fulfilled in Jesus, in whom the kingdom of heaven had come, and the will of God was done in *earth*.

The third and final signification of the generic name for man, *Ahdham*, is from the root *dahmah*, to *listen, to imagine, to form a similitude, to compare, to reflect, to combine, to think*. It defines the *reason*, that attribute divine whose power made known in language is the distinguishing characteristic between man and brute. It tells the method by which the human mind was to be built through the ages until it should give expression to all the innate powers of the soul. It shows that man was constituted to be developed mentally by the imagery of truth. And in the conflict, centuries old, between instinct and intuition, sense and sentiment, natural inclination and moral duty, the animal and the human, no victory has been gained by the higher over the lower only as an orderly process of *thought* has been performed and the resulting judgment carried out.

The first state of man, in Adam, corresponded to that of a newly-born infant, while the manhood of humanity was symbolized in the Christ. The march of the soul in its travail to perfection as marked by the history of the genealogical line of Jesus, is typical of the way of the universal advancement of mankind to

maturity. Forms, correspondences, symbols and signs, were the ordained means, acting in conjunction with the Over-shadowing Power of God, by which his stock was so developed that, as its legitimate and final product, the Christ came forth with the organic ability to perceive spiritual things, to declare them, and to live them; the imagery of his words and deeds becoming a creative power for the rest of humanity.

So, in different order and degree, has it been with every teacher and leader, priest and prophet, poet and philosopher, who has exercised a power for good among his fellow-men. The effect produced has always been according to the stimulus given to that part of man's nature which the third meaning of Adam defines. The ability to think comes from the incarnation of that divine Reason, Logos or Word, which in the beginning was with God, and was God, and which commenced to become flesh in the primitive man and was fully typified in Jesus. Throughout all time its light has shone in darkness; but now its comprehended rays are broadening continually the horizon of the world of truth.

Thus, in the three-fold etymology of the word Adam,—*redness, the ground, to think*,—we see clearly defined the trinity in man,—*soul, body, mind*:—soul, the essential seed or principle of life; body, the power of that life-principle made known through physical organism; mind, the power of that life-principle made known through mental faculties. What has heretofore been understood as the title of an individ-

ual, now appears as the definition of the characteristics of a species. And it becomes apparent that the same Omniscient Power that organized the complex being, man, gave to him his name through instrumentalities prepared, and through the changes of ages, the devastations of time, the rise of empires and the fall of nations, its wonderful inner meaning has been preserved.

In its highest sense the Bible never refers to individuals or personalities, but always to laws and principles at work in the development of the soul from lower to higher conditions. Every event recorded marks a point reached in the process of man's gradual creation, or evolution.

The account of the building, or making, of woman from the rib of man, describes a new state reached in the unfoldment of the human soul. *Tsalah*, rib, denotes a *side, an extension*. *Negabhah*, female, is that which has been *hollowed out, a receptacle prepared, as the socket for a gem*. *Ishshah*, woman, signifies *life, being, existence*. *Ahzar*, helpmeet, to *gird, to surround, to defend*. *Hhavah*, Eve, to *breathe, to bring forth and manifest life*. "Male and female created he them," is the literal declaration made concerning man; and the whole Bible is the history of the unfoldment of this dual nature. The words just defined refer to conditions of the human soul, and not to distinctions of sex.

The account of the creation of Eve from the side of Adam, allegorically represents the extension or

development of the soul of man into a *receptive* state, a preparation to inspire and manifest the breath or spirit of a higher life. In order for the human soul to be gradually and progressively fashioned by the Overshadowing Power of God, there must be within it a womb or matrix for the reception of the divine seed. As through woman outwardly the race has been propagated and increased from generation to generation, so through the female, receptive condition within the soul, has all mental growth been brought about. At each step of progress mankind has ever taken, individuals have been impregnated with a life from above, and it has been born. The receptacle for these higher germs that have borne fruit all down the ages has been the woman within man, the state of his soul negative to a positive creating power in every order and degree of its action.

The perfect unity of man and wife typified in the story of Adam and Eve, was prophetic of what is to be established in the social relations of mankind universally in the coming age. But until the male and female conditions within each soul have been harmoniously developed, rounded out and perfected in oneness of action, no true external marriage can take place. Because of the imperfections of the woman within man, that receptive state through which the spiritualization of the soul is to be accomplished, we behold to-day the awful picture of inhumanity, wretchedness and woe presented by so many who have entered the married state.

Man must first learn to know and love and cherish the negative, female condition within his own soul, and be ever ready to listen to the truth it receives and impresses upon his conscience, and willing to obey its admonitions, before he can truly honor and protect its outward representation in the opposite sex. Whereas, woman must have developed within her the positive, masculine power of reason and orderly thought, and submit her life to its control, refusing longer to be a mere creature of emotion, before she can be a true helpmeet to man. When the God-given right of every soul to have its highest faculties unfolded shall have been secured, the rights of man, woman's rights and those of the child, will follow as a corollary.

That absolute oneness of affection, thought and purpose, which should exist between husband and wife, can not be brought about by human legislation. Thou shalt love the Lord thy God with all thy soul, mind, might and strength, and thy neighbor as thyself—written in the hearts of men—is the only statute that will avail in the settlement of the social questions that are perplexing the world to-day. For man and woman will find cause to seek divorce from wife and husband so long as separation and lack of unity exist between the male and female principles within their own souls. So long as the motives moving to marriage have their source in the selfish and animal nature, so long will it result in suffering and dissolution, and so long will perversity and crime

have an organic basis; for it is impossible for a child to make known any lower attribute that was not dormant or active in father or mother.

Marriage must become a sacrament in the true sense of the word and be observed more devotedly than ever the dogmas of sign and form have taught. Individual souls must be married and consecrated to the Spirit of God, through its highest Overshadowing, which is to regenerate and heal mind and body, before they can be inseparably united one with another. Until this has been accomplished, the product of marriage will continue to show the imperfect, sinful condition of those who have sought to be made one; and disease, deformity and death will still claim the larger proportion of children born into the world, before they have gained individuality and understanding even in an earthly existence.

The marriage that is to last as long as time shall be, must have for its foundation a unity of understanding and desire concerning the laws and principles of a higher life. The twain that are thus made one in flesh and spirit will bring forth fruit to the glory of God, and assist in the commencement of that new order of existence, in which sin and sickness, death and separation, shall have no part.

The method of God in creation has been the same with man as with the planet. Every form of life the earth has brought forth and sustained has come from the sowing of seed. Every change of form or species has been the product of a graft or shoot inserted into

the life-principle. So with the soul of man, every advance it has made has been because its God has been with it as a seed-sowing, graft-inserting Power.

As the infant possesses innately the attributes of manhood, and yet cannot make them known till after many years, so was there in the history of primitive man a long process of growth and expansion before the condition of Eve was made known in the bringing forth and manifestation of a higher mental life. And as every masculine type,—patriarch, priest and prophet, elder, judge and king,—was fulfilled in the Christ; so the female principle, first foreshadowed as Eve, and afterward repeated in a multiplicity of forms, was finally perfectly symbolized as the Virgin Mary, whose name and nature indicate that Spiritual Receptivity to which men universally must attain before the Christ can be begotten and brought forth in human consciousness.

CHAPTER III

THE FIRST DAY OR AGE OF MAN'S CREATION.—Continued

EVIL : ITS ORIGIN, NATURE, PURPOSE

As shown in all departments of the universe and by the real significance of the words of Genesis in reference to the Tree of Knowledge of Good and Evil, the Serpent, and the Temptation and Fall of Man ; all of which are shown to refer to physiological and psychological processes and conditions through which the human soul is of necessity compelled to pass.—The driving of man from the Garden of Eden, a process of Evolution from the primitive animal condition.—The Cherubim and the Tree of Life interpreted.

In the infancy of its unfoldment, the human mind conceives of the nature and relations of things as they are brought to its consciousness through sensation. Knowing nothing of the existence and action of fixed principles and immutable laws, it attributes to transient forms and fleeting phenomena a power and significance they of themselves in nowise possess. To water, air or fire, a creative nature is assigned, and individual gods are seen in sun and stars, in rivers, mountains, trees, and all that seems benign. While, on the other hand, darkness and cold, the roaring tempest, pealing thunder, blinding storm, with all else that causes fear, are looked upon as the direct manifestation of evil powers and personalities.

All primitive cosmogonies and theologies are based upon or adapted to erroneous judgments drawn from the immediate impressions of sense-perception re-

ceived from illusory appearances. Ages of experience and development have served to show that throughout the vast domain of Nature things are not what upon the surface they appear to be. The earth is not a flat and stationary body ; the sun and stars do not revolve around it, nor is the blue dome of space a solid substance. Modern science proves that so-called matter, once looked upon as the synonym of that which is firm and fixed, is in all its forms in a state of constant and determined motion and transition. The process of decay and death is seen to be a necessary preparation for and accompaniment of transformation to a higher state. In reference to material things, modes of thought and action are being rapidly adjusted to this increase of knowledge ; and the day is fast approaching—its dawn is now at hand—when it shall be universally understood that the very constitution of the human mind is such that it can be led to truth only through likenesses, forms and types, which are the vehicle and veil that carry and conceal the working of eternal principles and laws.

The mind of man has been developed thus far by contact with imagery arising from a world every phase of which is the manifestation of the action of opposing forces. The regular movements and relative positions of the planets are determined and maintained by the balanced working of antagonistic powers, on the one hand causing every ultimate particle to tend toward a common centre ; on the other hand seeking to draw it from that center into space.

The very earth itself still bears upon its surface and within its crust the record of the age-lasting warfare it waged for its place in the order of planets. It yet carries slumbering within it the forces of that protean fire-mist from which it was progressively created. The new chemical combinations which marked the transition from a gaseous to a solid state were attended by convulsions so gigantic and prolonged that space still vibrates with the shock and time reverberates the echoes.

Long cycles were required for the principle of *vitality*, with all its processes, to modify and supersede those forces and organic actions which characterized crystallization and the formation of the mineral kingdom. Every germ of a higher nature outsent from the Creative Power in its overshadowing capacity, found its environments filled with foes to its progress. And the principle of repulsion and resistance pointed out the path of every species in its battle for being.

As the spiral line of life mounted through orders higher and still higher, the struggle for existence became more and more intense, and less and less the number fitted to survive; until unto the last and highest, MAN, a task so prodigious was given to accomplish, enemies so mighty to be overcome, and a mark so high to be attained, that no one but a god incarnate could perform the work, win the victory and achieve the goal. When rightly interpreted the Bible presents to us the same record we find written

in the universal history of the race,—a description of the different stages of unfoldment through which the soul must pass in its travail to acquire dominion over all that works within it, or moves upon it, which militates against its highest good, and to attain a conscious union with its God, through the understanding of his methods in creation and conforming thereunto.

The Bible was written for the development of man, to make impressions on his soul such as mere historic or scientific truth could not produce. Its literal narrative in many instances transcends the records and results of human experience and discovery, while in its inner, higher sense it depicts states of consciousness of which the masses of mankind have had no realization. Outwardly it presents the same aspect as that work of the Creative Power, the book of nature. Things high and low, opposite and contradictory, are everywhere apparent. Mountain peaks of faith and virtue rise from plains and vales of selfishness and deceit. An ocean of inspiration broad as the life of man and deep as his insights most profound, is begirt with many a barren isle and bounded by many a rocky and forbidding coast, with treacherous and resounding surf. But from the commencement of Genesis to the close of Revelation the literal Word is animated by a spirit which when apprehended will indeed give life.

In the commencement of the third chapter of Genesis we read :

Now the serpent was more subtile than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the Garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden :

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die :

For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her ; and he did eat.

And the eyes of them both were opened, and they knew that they were naked.

In these words of the literal allegorical narrative a problem is presented for solution which in all ages has perplexed the most profound and penetrating minds.

The existence of what is called evil is fully as self-evident as that of God himself ; but its origin, nature and purpose can only be determined as we look through the forms and semblances of things to their reality, and search the inmost depths of human consciousness.

As in the demonstration of a geometrical proposition the marks we make as aids to the mind have no place in the ideal figure whose points and lines require no space,—so with the persons and things described in the Bible ; events are recorded and characters portrayed in language best adapted to hold the mind to the demonstration of a great problem in the intricate combination of forces involved in the growth of the soul.

The Serpent is selected as the most fitting symbol of that inherent tendency in mind as well as matter,

which ever impels it from its path and opposes all cohesion and integration. On his belly the serpent crawls his crooked course, it being impossible for him to move in a straight line. So are there entering into the composite nature of man those instincts and propensities carried up from the lower tribes of life which rise in rebellion against the dictates of truth and righteousness, whose symbol is the straight line, and urge him into tortuous paths of selfishness and sin.

In the original Hebrew name of the serpent, *nah-hash*, there is found the meaning *to hiss, to peep, to mutter*, thus giving a most striking emblem of that which has not yet attained to the embodiment and expression of that higher nature represented in mystical language as the Logos, the Word, the Speak, which it is said in the beginning was with God and was God, and by it were all things made, and whose becoming flesh and dwelling with men was to be the fulfillment of the divine plan. The real meaning of the WORD as shown by the etymology of DEBHAR and LOGOS, is the *numbering* and *ordering* process by which the Creative Power has joined together in combination and evolves through manifold forms the great universe and all that in it is. Thus everything perfected in its order, from the tiniest animalcule to the loftiest angel, is a vibration of the voice of God, an utterance of his word. They each and all with no uncertain sound declare his glory and his power, his wisdom and his love. On the other hand, anything

in transition from a lower to a higher state, anything still in the process of gestation, be the period required days, years, or ages, cannot until that time of birth declare what it is destined then to be, and hence it is in some degree a part of that which *hisses*, *peeps* and *mutters*.

Now the Serpent was more subtle than any beast of the field which the Lord God had made.—Gen. 3:1. The Hebrew word, *arum*, rendered subtle in the accepted version, is put forward as describing the distinguishing characteristic of this dread antagonist confronting man at the very commencement of his earthly career. The basic import of the word is simply *to be naked*. And yet in this the key-note is sounded to a principle co-eval in its operation with all the cosmogony which the most advanced researches of science have brought within our ken.

Turning back to the time when this planet was first brought forth from the nebulous womb in which it had been carried, we find it a mass of fire, and rock, and water, *naked* and unadorned, destitute of even the most rudimentary indications of life which was to clothe it with a god-like garment. But step by step, through the operation of the Law of Laws, the Overshadowing Power of God, which has now been discovered, it was bedecked with the verdure which rose to its highest perfection under the favorable conditions of the carboniferous era.

Animal life had its advent in uncovered jelly-like forms, but through the action of the Overshadowing

Power of God inserting life-principles of a higher nature into each prepared species, the series of orders rose from the fish and reptile, bird and beast, unto the form most nearly resembling the human, clothed with a covering of hair, endowed with instincts necessary for the preservation of its life, and provided with members and means suitable for the accomplishment of all necessary ends, showing that in the purely physical domain of consciousness the work of the Creator was complete, and a preparation made for the commencement of that life of man which was only to terminate in self-conscious union with God. And henceforth the plane of action and advancement is to be transferred from the objective to the subjective, from the external to the internal, from effects to causes, from changing forms to the permanent reality of a consciousness never to die.

In one shade of its meaning the *nakedness* of the serpent denotes infancy, immaturity, helplessness. It represents that primitive state destitute of intellectual or moral power which finds its visible expression in the simple savage who roams the forest wild. But as the soul is clothed upon by those garments made from the inweaving of a higher nature with its own, through the action of the Overshadowing Power of God and the insertion of germs, whose product is increased mentality, we are enabled to trace the beginning and rise of the various social arts, and man on the intellectual plane is covered by the Creative Power, although perhaps still unadorned with moral

faculties, as witnessed in the very height of Egyptian and Grecian so-called civilization.

But who is this comes up from Edom with garments dyed? A soul whose apparel is all virtue, wisdom, power; whose every product in word and deed puts upon itself a form adapted to the necessities of the highest humanity, whose garments are colored in the affliction of ages of growth; whose mental world is studded with resplendent faculties, each one of which sends forth a force divine.

In the life of every individual an epitome is presented of the universal life of the race. Naked and helpless the little one is born into the world, and placed in relations of absolute dependence upon the care and administration of those responsible for its being; then passing through a period of infancy more prolonged than that of any other form of life, childhood, youth, manhood, middle age, maturity and old age,—stages corresponding in their perfect manifestation, as we shall see, to the sevenfold divisions of growth given in the days of Creation and the Sabbath day.

In its highest sense the Bible is a record of soul-growth and its causation. It everywhere portrays states and conditions of the human soul, processes of its growth and the resulting structural organization. Adam and Eve, as we have seen, represent the positive and negative, creative and receptive powers of the mind. And the Serpent is the personification of a state of consciousness; which appealing to man's *receptivity*, already possessed, as an innate endowment,

with a prophetic insight into the inevitable result of violated law, says unto the woman state within his soul: In the day that you eat of this forbidden fruit your eyes shall be opened and you shall be as gods, knowing good and evil. Truer prophecy was never spoken than that contained in these words; yet not one jot or tittle was to pass from the truth contained in those other words, In the day that thou eatest thereof thou shalt surely die.

The Tree, *ets*, signifies that which is *fixed*, *firm*, *strong*. From the same root comes the word used for the *vertebra* or *backbone*. Knowledge, *daath*, is *perception* in any and all its forms. Good, *tobh*, is that which is endowed with the attributes of godlikeness, *beauty*, *permanence*, *extension* and *dominion*. Evil, *ra*, is that which is in *confusion*, undergoing *disintegration*, in process of *becoming* something which as yet it is not. In the midst of the Garden, *bethokhaggan*, denotes the central, the vital, the real, the subjective, in contradistinction to the external, the objective, the phenomenal. Thus, then, the Tree of the Knowledge of Good and Evil in the midst of the garden, represents that *interior* principle of *consciousness* which in all the tribes of life less than human had been organically *set* and *fixed*, made *firm* and *strong*, to receive sensations only, but which as a faculty of the soul of man, as a part of the life of the highest of *vertebrates*, was to have perception of innate ideas and permanent principles, as well as changing forms and passing phenomena, and was to record the

impressions of reason and intuition as well as those of appetite, emotion and instinct.

The voice of God speaking through the laws at work in the very constitution of man, proclaimed the decree, In the day that thou eatest thereof thou shalt surely die. A day, *yom*, is an *age*, or period of time, of unknown duration, sufficient for the accomplishment of a specific purpose. To eat, *akal*, is *to cut, to fashion*, to carry up and transform from one thing into another, as we do with the food of which we partake. To die, *muth*, does not apply merely to the occurrence of physical dissolution, but defines a state of *separation*, a failure to respond to one set of environments on being brought into relation with another. In other words, death is the necessary price which must be paid for all transition from a simple to a more complex, a lower to a higher state.

The statement, But of the fruit of the tree in the midst of the garden thou shalt not eat,—is a prophecy of the condition to be reached when the soul of man having passed through all the stages of its travail toward perfection shall have reached that state, as shown in Jesus, where all the appetites and organic forces of the lower nature have been so changed and re-combined as to render unnecessary any further action in that direction.

For in the day that thou eatest thereof thou shalt surely die, signifies, as shown by the original meaning of the words, that in order for man to gain consciousness and understanding in the things of the

material world, his soul, which came from the Creative Power itself and carried within it untold possibilities and potentialities, must for a time be cut off and apparently separated from consciousness in that life of which it was originally a part. Throughout the day or period of time in which the soul of man, by sense-perception, was to gain experience through contact with the objective world, responding perfectly to its environments, he was to have no direct apprehension of those creative powers and personalities working within and upon him which make him what he is.

To know things good and evil, things transitory and things eternal, as contrasted one with the other, constituted the FALL of man, his association with forms which fade and pass away, the consciousness of which in itself is not enduring because the very foundation upon which it rests is subject to change. On the other hand to know God and Christ, which is to have an understanding of the nature of the Creative Power through an apprehension of his orderly method in creation,—is pointed out as being in itself ETERNAL LIFE. Thus we see the *sin* of man is one state of knowledge, accompanied by a loss of power to gain it, and his *redemption* is another and a higher state of knowledge, of which power most supreme is an intrinsic part.

The principle of generation and regeneration understood in all its orders of manifestation is inclusive of all other truth. God, as we have learned from an analysis of the original meaning of the names of the

Deity, and its corroboration throughout the universe, is an Almighty, Seed-sowing Power, whose life out-sent at first becomes as nothing that it may set up the motions of its life to perform a work of creation, which is not the making of something out of nothing, but the re-arrangement and re-combination, the setting in order, of previously existing materials according to a predestined purpose. And it is ordained in the very nature of things that every germ or life-principle which embodies itself in matter shall make known the Power of God *individualized*; and shall find in all that tends to obstruct its growth the manifestation of His Antagonist.

As with all other forms of life so with man does this prove true, but in a geometrically greater degree. The energies of the human rational principle while absorbed in sustaining the functions of physical life could not at the same time be devoted to the contemplation and actualization of things higher. Hence the fall of man, the descent of his life power into lower avenues of manifestation was as inevitable an attendant of his existence as the beating of his heart or the drawing of his breath.

In order to propagate his kind the earthly parent sends forth the seed of his life. It retains within it nothing of the remembrance of consciousness which it had as a part of his nature. It is separated from him. As to him it, for the time being, dies. In the darkness of gestation it is carried, putting upon itself a form which is gradually made to resemble the type

to which it belongs. At birth the babe is ushered into association with the manifold forces and forms of a world of which it has no knowledge and can gain none only through suffering and strife. Instinctively it takes advantage of those provisions which the embodied principle of parentage has made for its sustenance, though many years must pass before it can understand about it. And all this is but a type of the relation of universal man to the Universal Father, though ages take the place of years. From an unindividualized existence in the life of God its father, as an indestructible immortal entity from time in the past without beginning and through time to come without end, the soul of man came forth to gain self-consciousness and individuality.

In the last verse of the second chapter of Genesis it is stated that the man and his wife were *naked*, but were not ashamed. This is before the account of that which has been construed as the fall of man from a previously perfected condition, and yet the very statement that he was *naked* shows symbolically that man was from the very first organically under the dominion of that serpent power whose chief quality is, as we have seen, described as subtilty or *nakedness*. His not being ashamed of his nakedness, of his ignorance, his animalism, his imperfection, his immaturity, was because his soul was so immured in matter, so at one with all the products of Eden, the garden of earthly delight, that he did not and could not discriminate between those pleasures which must pass away, whose

penalty is death, and those he was in after time to know, which always shall endure. His not being ashamed was like the simple ignorance of the new-born child; and for ages he was in this state, as all the records of our early ancestors plainly show. Not until his eyes were opened by partaking of the fruits of a ripened experience in the different results following from the rule of the opposite natures within him, did he realize his low estate as contrasted with the ideal impressed upon his consciousness by a Higher Power.

Light and darkness, heat and cold, day and night, and all the changes of the seasons, are but so many likenesses and correspondences of conditions through which the soul passes in its age-lasting development. Revolution and evolution are written in all its travail; and the brief span of existence we witness here is only a small segment of the arc of that circle which commenced in God and in Him must have its end.

By overcoming resistance physical strength is acquired, and without exertion there can be no muscular development. No product of mental power or physical force was ever wrought out until obstacles had been met and overcome. But the whole trend of recent research is to show that the forces great in power are those unseen; and that the all-sustaining energies of the material world, heat, light, electricity and magnetism, are the result of the action produced by the resistance which a planet offers to the rays of the sun.

So the serpent stands not only as the personifica-

tion of an organic lack of unfoldment in man, and the many difficulties besetting his path, as palpably presented in his environments; but its deepest, broadest significance, corroborated by the united testimony of the most highly developed individuals of every age and nation, is that not only is the human mind susceptible, through its innate receptivity, personified as Eve, to the overshadowing action of a Power carrying with it greater wisdom than mere experience can gain, and fraught with the incentive of nobler motives and purer purposes,—but that there is another kingdom in the unseen universe which also has access to the soul of man, and the offspring of whose generative action was justly styled by Him who knew,—“a progeny of vipers.”

As here upon our little world, the earth, we behold the manifestation of a series of orders of life, from simple to complex, from low to high; and as in the race of man alone we see all the ascending degrees from savagery to civilization,—so is it but a correspondence of what exists in the ethereal world around us whose forms are to our natural sight unseen.

As God is personified in symbolic language as the Ruler of a mighty world of intelligence and personality, sending forth angelic ministers to make known His will and do His bidding, whose every impulse and desire is wisdom, goodness, truth, whose every action makes for righteousness and peace; so is there on the other hand, another vast domain of individualized intelligence whose personified ruler is by nature

opposed to virtue and to truth, whose instincts and emotions are in organic antagonism to that which is numbered, orderly and enduring, and who knows no will but to indulge as far as possible every appetite, passion and lust.

As the gloriously unfolded orders represented by Gabriel, Michael, and the other sons of God, have access unto man, through his highest faculties and aspirations, to guide and bless; so do those earth-bound, elemental, undeveloped, half-created legions of beings symbolized as Satan, Lucifer, the Devil and all his ambassadors, find open wide the door unto the lower nature of man.

And as the orders celestial who sang together with joy when earth's foundations were laid, represent a state of soul and mind the product of development in some higher realm of the unseen universe; so, on the other hand, many of these partly-formed, ignorant, emotional orders which have moved upon man in all ages of his history, and are so active at the present time, have never been embodied on this planet, but had their origin and have their home on unseen planets which revolve in close relationship with the earth.

Not that there is in all the broad domain of space, one atom or one soul which is not in its inherent nature tending to progression; but in the divine economy of the universe, in the almighty conservation of the forces of matter and of mind, it is decreed that the principle of *reciprocity* shall rule in all things.

By contact with the angels of God, co-operating with his experience, man has been uplifted, and the higher principalities thus given an opportunity to exercise their ministrative nature. So also are there in juxtaposition with his soul, unseen orders of life less developed than himself, strong, subtle, cunning, in some limited direction, but having as yet no knowledge of, or desire for anything but the indulgence of their own unbridled impulses.

~ The Serpent's prelude to the woman, and his affirmation, Thou shalt not surely die, is what is voiced to man by every alluring vice, every seduction to sin. The drunkard who, swine-like, grovels in the gutter, sacrificing, for the sake of gratifying his ruling appetite, all ties of family, position and honor, makes known not only his own inordinate lust, but also that lust has made him for the time the legitimate prey of an unseen order lower in the scale of unfoldment than himself. He only presents a phenomenal, strikingly apparent illustration of a working of mind which is universal, but differing in degree as individuals differ one from another. So long as there remains unchanged one iota of natural selfishness and pride, so long is there within the soul an avenue for the inroads of a hungry horde of unseen imperfect forms of thought and life.

It was one of the most distinctive marks of the mission of Jesus that after forty days of fasting and soul-preparation, he was enabled for the first time in human history to meet and overcome those antagon-

istic mental forces symbolized as Satan. The record says he did it by replying to all the allurements of the Adversary with the statement of a divine law; all of which is but the parabolic presentation of a universal principle, unto the full realization of which all men must eventually attain, when from every fiber of the being, every thought of the mind, every desire of the soul, there shall go forth the expression of an entire conformity to the laws of God.

The *will* of man is the fulcrum over which that creative leverage is exerted which is to lift the soul from out the depths of ignorance, animalism and selfishness. As long as his desires are in affinity with every prompting to indulgence, disobedience and deceit, with which he is imbued, so long is there no direct advancement for him and for the undeveloped orders surrounding him. But that moment when through affliction, or other agencies conducive to growth, he becomes dissatisfied with such a condition and desires that which is higher and better, in quick response to his needs those instrumentalities will environ him that shall ultimately effect a change of character, disposition and habits. And as this change is commenced and carried onward, all undeveloped intelligences whose evil influence has moved upon him in the past, must either then and there commence to advance, or leave his soul forever.

Thus it was for the mutual development of Adam and the Serpent, Man and Satan, that they were placed in contact with one another. And as the

intellectual development of the race has gone on from age to age, the unseen orders of life surrounding man in varied degrees according to the status of individual, tribe and nation, have grown with his growth and strengthened with his strength. No institution, social, political or religious, has ever been established that these orders did not enter into its observance side by side with man, seeking always to prostitute to selfishness, to passion, and to greed, those things primarily ordained to uplift and to bless. They readily assume the most sacred of family relations, and delight in everywhere exemplifying the truth that whomsoever the devil has joined no power can keep together ; or if the form of union be preserved, all of its fruits declare that at the center there is discord and decay, and that each prompting of the lower nature has full rule, at which all imps rejoice and angels weep.

In every mart of trade the Serpent's trail is seen. Dishonest weights and measures, adulteration in all its forms, and a discrimination in quality and price against the weak and poor, show that the spirit of the precept, Do unto others as you would that they should do to you and love your neighbor as yourself, has never entered here. In all departments of government, whether under the control of a despotic czar, the sovereign of a limited monarchy, or the president and petty kings of a republic, man's selfishness and pride are universally the ruling powers, and injustice, cruelty and oppression the legitimate results. So that the gigantic monopolies sanctioned by states and

nations only express in outward form that inner rule exercised over the human soul by orders of life still less created than man.

When their eyes were opened and they knew that they were naked, symbolizes the first commencement of a consciousness of right and wrong, a self-realization by man of the opposite natures united within him, a contrast between an ideal of perfection to be attained and his actual state of ignorance and imperfection. It is then that the voice of God is heard within, calling through the conscience, and the soul can no longer find refuge in the products of the garden.

The curse pronounced upon the serpent, the woman, and man, is simply the manifestation of a Creative Power to develop and perfect that which is imperfect and undeveloped. To curse, and to bless, are, on the part of God, the same. His power goes forth in creation through all ordained instrumentalities unchanged and unchangeable. But as in the material world the same solar energy which causes growth and fruition of forms of life in right relations to it, also produces disintegration and death in other forms in other relations; so are the same effects apparent in the working of the Creative Power in the vast domain of mind. And as the dissolution and decay of any lower form always conduces to the growth of other and higher forms in nature; so in the changing conditions of soul-growth, in the life and death of individuals, and in the rise and fall of nations, the same law is apparent, and the line of demarkation

between the cursing and the blessing can nowhere be distinctly drawn.

The highest heaven and the lowest hell are subjective states of consciousness, irrespective of relations of time and space. The same law and truth, to understand which and obey it, brings never-ending joy and blessedness to one soul, carries condemnation and affliction to another, which will last until that soul has through repentance been brought into submission and obedience, here or hereafter.

The enmity set up between the Serpent and the seed of woman, indicates the organic opposition and contention between higher and lower states of mind, kingdoms of individuality and power, which was to be the means of the final perfection of man and all orders associated with him.

When the literal Word, as in Genesis, affirms that God himself made the Serpent ; or, as in Isa. 45, 7, declares, I form light and create darkness, I make peace and create evil, I the Lord do all these things, it must be understood in the true original sense of the word *create*, which is, to bring into order and perfect that which is disorderly and imperfect. In this light the statement that God made the Serpent and creates evil, is but an affirmation of what the whole universe continually declares, that the Creative Power is fashioning and finishing his creation, in which evil as evil to forever endure is an utterly unthinkable thing.

In the sweat of thy face shalt thou eat bread, till thou return into the ground ; for out of it wast thou taken ; for dust thou art and unto dust thou shalt return.—Gen. 2:19.

The sorrow and pain, the labor and strife entailed upon man was the inevitable sequence of the conflict set up between his higher and lower natures, which made his soul a battle-field where angels and demons should meet and struggle for victory. Out of all the elements of the earth and its kingdoms his lower nature was formed, and until they each and all have been transmuted and humanized by the turning and returning, the revolution and evolution of the soul of man,—until then, in the sweat of his face must he eat his bread.

And the Lord God said, Behold the man has become as one of us, to know good and evil : and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man, and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.—Gen. 3:22-24.

In the constitution of man the voice of God declared the innate capacity of the human soul for God-like knowledge and power ; but lest he put forth his hand, lest he exercise his faculties and employ his members in taking of the tree of life and continue unchanged to exist on the animal plane, eating, drinking and propagating his kind as does the brute ; therefore the Lord sends him forth, therefore there is placed in his soul a power to urge him onward and upward from the garden of sensational enjoyment. The ground, the earthly lower nature in association with which the soul of man was placed, must by it be tilled, cultivated,

subdued, and made to yield the fruits of a higher husbanding care. In the mere indulgence of natural appetites and lower propensities, and the enjoyment of physical vigor and health, man was to have no lasting satisfaction. So he drove out the man; which words in the original Hebrew do not indicate expulsion from one place to another, but *impulsion* onward from a lower state upward to a higher. The driving of man from Eden involves ages of evolution, only to end in the attainment of the perfect paradise where all that was foreshadowed in the garden of the literal Word shall in spirit and in truth be realized.

A tree, as an emblem, presents to us in miniature the whole creative scheme for the progressive up-building of the human soul. Planted in the earth, there becoming firmly rooted, it draws from it its fundamental support, and shooting upward it takes from moisture, air and sunlight, those elements best conducting to its growth. Budded, pruned and grafted by the skillful horticulturist it yields its choicest products. So with the soul; planted in the midst of all the animal instincts and emotions, rooted and grounded in that organic nature, it shoots upward by virtue of the inherent power of the rational principle and comes in contact with the sunlight of a higher consciousness of truth, and is surrounded by the atmosphere of that Spirit in which it is forever to live and move and have its being; sending out its branches of physical, intellectual and moral faculties, in response to the germ-inserting power of the Divine Husband-

man, it finally yields the priceless fruits of a spiritual engraftment.

The Tree of Life in primitive Eden represents the *generative principle* on the physical plane. The Cherubim with a flaming sword turning in every way to protect the path of the tree, symbolizes the Over-shadowing Power of God imparting a new impetus to the life of man through an added graft at each succeeding age he propagates his kind.

The Cherubim, afterwards described in full by Ezekiel as a union of the lion, the eagle, the bull and man, represents in a most striking manner a truth which the knowledge of the Law of Laws enables us to understand. The Lion, the lord of the forest, is the symbol of animal might untamed and unsubdued. The Eagle, the king of birds, sovereign of the tribes of the air, represents perfection in that order. The Bull is the representative of the orders of animal life domesticated. Man is joined with them and towers above them as the prophetic emblem of the work which in after ages his soul should accomplish, rising triumphant over all the forces of evil and sin by bringing all the lower nature into obedience to the higher, the very beasts within him bowing down around the throne of God, every creature of heaven and earth and sea redeemed as a part of the nature of man when perfected, evermore to declare blessing, honor, glory and power.

Protected by every instrumentality divine, the Tree of Life was finally to assume another and a

higher aspect, yielding its perfect fruits for the nurture and the healing of the nations, through the organic propagation of a higher order of life, which in the coming age is to be established, and even now has been commenced.

CHAPTER IV

CAIN, ABEL, SETH

Conclusion of the first day or age of creation in the commencement and progressive development of human consciousness.

The story of Cain and Abel shown to be a personification of the eternal conflict between spirit and matter, heaven and earth, the human and the animal.—It is representative of what transpires in every soul when the lower nature predominates over the higher and deprives it of its life and power.—The Line of Cain, and the Line of Seth, explained historically and psychologically.—The Genesiacal account of the First Day of Creation interpreted etymologically and shown to be descriptive of the unfoldment of the soul from the state of consciousness marked by Adam to that represented by Noah.

In the fourth chapter of Genesis we find the record of the first productiveness of the Eve,—*the manifester of life*; and how plain it is that this receptive mental state was to be the helpmeet of man, the way by which his soul was to be *girded, surrounded and made strong*, by the birth of higher faculties, corresponding to the conception and bringing forth of children. This has been its fruit when receptive of the Power of God; but its first-born, earliest product, after the seduction by the Serpent, was called Cain, whose history, and that of his brother Abel, is the embodiment of a principle as old as the world. It is the humanized form of the age-enduring conflict between matter and spirit.

The name Cain is from the root *kahnah*, to *forge, to hammer, to beat, to acquire, to hold, to possess, also heat, anger, passion, jealousy, burning, and corroding*. It thus completely describes the selfishness, passion and emotion of the earthly, natural, animal state of man.

Abel is from the root *hahbhal*, which signifies simply *to breathe, a breath*. This etymology is identical with that of the Hebrew and Greek names for Spirit, even that Divine Power which brooded over the face of the deep, and from which all life has come.

Thus, then, the killing of Abel by Cain represents the higher, spiritual nature of man deprived of life and power by the predominance of the lower appetites, desires and propensities. It not only refers to that early stage of human existence when the whole outward aspect of mankind showed that the Cain within man had slain his brother, and which condition even to-day so many tribes and nations represent; but it also defines what takes place in every soul whenever a higher inspiration or desire is not actualized, because of some ruling earthly, selfish passion or ambition. At all such times the kingdom of heaven within us suffers violence, and the blood of righteous Abel the recreative power of an outraged conscience, cries from the earth to God for vengeance that is sure to come.

As a type, the death of Abel was fulfilled in that of Jesus, whose blood, whose life, whose formative force, has cried out from the souls of men,—has

created, fashioned, developed the barbarian world into which it went, to the civilization of to-day. As the soul of man had to descend and imbue the animal soul and body with its transmuting power, to produce a physiological and psychological change, so each higher spiritual graft bestowed by the Overshadowing Power of God has had to go down into and take root in man's earthly nature. During this process the story of Cain and Abel is always repeated; confirming the predicate that the inner meaning of the Bible is the record of Laws eternal in their truth and in their application.

The objective ethnological manifestation of the principle personified in Cain is made known in the aboriginal stock of every land and nation in which the upward rise of civilization has not commenced to take its course. All those barbarous races classed by some ethnologists as pre-Adamites are in the state personified by Cain,—the higher human principle completely deprived of life and power under the despotic rule of the nature of the beast. The Indian, the Esquimaux, the Malay and others, illustrate the principle of Cain in its crudest form, continuing from age to age living evidences of the rule of the animal over the human, unchanged by the action of those higher grafts which came through the line of Seth and the branches that afterward went forth from Noah's sons.

Then there is another, deeper, broader application of the principle set forth in the etymologies of the

name of Cain. For the *heating, forging hammering* and *beating* make known a never-changing law, under whose reign the soul must continue, here on earth and in the worlds to come, until every son of Adam shall attain that perfect dominion over all things beneath, which was prophesied in the first man and typically fulfilled in Jesus. The strife and struggle, war and captivity, famine and pestilence which have marked the path of barbarian and semi-civilized man, are but the objective types of those age-lasting instrumentalities which have been symbolized in the terms Sheol, Hades, Gehenna and Tartarus, descriptive of conditions and processes of affliction and development which are the necessary attendants of an imperfect, unfinished, sinful state of the embodied or disembodied soul.

SETH, the son born to take the place of Abel whom Cain slew, according to the allegory, marks an all-important epoch in the travail of the soul, as witnessed by the meaning of the name and by the position this individual occupied in the line of descent from Adam to Jesus. Seth signifies *to be set, fixed, firmly founded* and *established*. It indicates the action of the Over-shadowing Power of God, placing in the soul a germ which was to be the permanent foundation of a stock set apart from all other tribes and nations for the accomplishment of a special purpose in the divine economy of soul-growth.

Other branches of the human family, as we shall see, were to be enlarged and differentiated in the acquisition of material knowledge and the perpetua-

tion of it from age to age. But in this one line of Seth the peculiar purpose of a *Spiritual* development was to be furthered from generation to generation in obedience to the laws of Heredity and Environment, and the higher law of the Divine Overshadowing, given the most favorable opportunity for their fullest action. And as the individuals in this line should receive higher impulses and inspiration from Creative Orders brooding over and engrafting, so from them should there go forth a leavening impetus to quicken into higher consciousness the souls of all humanity.

As a present principle, Seth represents the commencement of that line of spiritual thought and aspiration whose sure ultimate is the right, or immaculate, conception of the Christ within our souls.

The names of the seven patriarchs, Enos, Cainan, Mahalaleel, Jared, Enoch, Methusaleh and Lamech, who mark the generations between Seth and Noah, represent, each one, the insertion of a higher shoot and the birth of a new faculty, in carrying on and completing the first day or age of the progressive creation or development of human consciousness in this one Line, as a type of the universal method.

Turning to the record of creation given in the first five verses of the first chapter of Genesis, let us trace the correspondence between the truths declared in the original meaning of the words, and what transpired, and ever must transpire, in the initial epoch of the development of man from a lower to a higher state. In the beginning, *berashith*, signifies *in the*

HEAD; showing that in its highest aspect the work of creation that is to be described took place in the brain-structure and mentality centered in the human cranium. It does not denote merely, as rendered, a commencement in time, but it indicates processes, agencies, means, *the pulsating vibrating power of thought in and from the Infinite Mind*. And with strict fidelity to the significance of the words, the text may be translated, *By laying foundations, by setting into operation relations of number and order*, God, *Elohim*,—that Power eternally proceeding forth and entering into, imparting life and motion, setting up revolution and gradually bringing to perfection,—created, *bara*, *re-arranged*, *re-formed*, *renewed* and *re-combined*, the heaven, *shamayim*, that which is *placed* and *established*, *high* and *holy* in nature and kind; and the earth, *arets*, that which is not perfected, but which is in process of *disintegration* and *re-formation*, to be changed from one condition to another.

The heaven and the earth thus represent the higher and the lower, the human and the animal, united in the complex nature of man.

And the earth was without form and void, *thohu wa bho hu*, *waste and desolate*. The earthy nature had not been brought into order and made productive, humanized, transmuted and upborne from the plane of the brute by the power of the soul of man.

And darkness was upon the face of the deep, *we-hoshek al pene thehom*. Ignorant and unenlightened was the manifestation of the unfathomed emotions and appetites of the lower nature.

And the Spirit of God moved upon the face of the waters, *weruah Elohim merahepheth al pene ham-mayim*. That Divine energy which has placed, as a germ or egg, the soul of man in these relations, is *brooding over* and *incubating*, in this state of flux and change, gestation and transition.

And God said, there will be light, and light was, *wayyomer Elohim yehi or wayehi or*. And the Logos, Word, or Speak, the *ordering* and *numbering* method which declares the nature of the Creative Power, expressed in the innate possibilities of man its purpose, its plan, its ultimate intent in reference to this which was destined, when perfected, to be its highest handiwork.

As by virtue of the contact of the energy of the material sun with the earth and its atmosphere, those changes are wrought which bring to our sense-perception a consciousness of that all-essential thing which we term light; so by the action of the rays of the Sun of its existence, the center of its life, upon its earthy, undeveloped state, should the soul be finally brought to that perception of truth, understanding of law, and knowledge of itself, the light of which should forever illumine the mental world of man perfected.

The promise that light should come was given afresh in the birth of every prophet and teacher of the race, as the soul in the daytime of its course was turned to receive higher inspirations. But as the light came from without, an induced, imparted radi-

ance, the time of night was sure to follow; and that state described in the words, "*and light was,*" *wayehi or*, indicating something *fixed, created, enduring*, was only in Jesus typically attained. In him the light shone from within outward, from center to circumference, foreshadowing the truth to be realized by every soul born into the world, the mental cosmos of harmony with the eternal order of the universe, which state when reached, fulfills the promise given, that night shall be no more.

And God saw the light that it was good, and God divided the light from the darkness, *wayyar Elohim eth haor ki tobh wayyabhdel Elohim ben haor ubhen hahoshek*. And it was ordained that the light of revealed law and of truth acquired by experience, should extend, beautify and have dominion in the mind of man; and that there should be a division set up between the darkness and the light,—that man should know good from evil, right from wrong, and learn to cleave to the one and turn away from the other.

And God called the light day, and the darkness he called night, *wayyiqra Elohim laor yom welahoshek gara layela*. And the perception of the light, the truth, the law, should be the day time of the soul's unfoldment, the time of *activity, progress, growth*. And the darkness, the ignorance, should be the time of the soul's *revolving or turning away*, when, cold and unproductive, the natural propensities, passion and pride, should have full rule.

And the evening and the morning were the first day, *wayehi erebh wayehi bhoqer yom ehadh*. The root of the word *erebh*, evening, signifies *to mix, to mingle, to weave together*, describing a process of formation, preparation, gestation. Morning, *bhoqer*, means *to burst forth, to break out, to be born*. First, *ehadh*, *a union, to join together, to unite*. Day, *yom*, indicates an age or period of time sufficient in duration for the accomplishment of a specific purpose by the Creative Power, whose activity is represented, in the original sense of this word, as *heat*.

Thus the evening and the morning of the first day, describe the overshadowing, inweaving, begetting, conception, and subsequent coming forth into consciousness on the physical plane, which was the result of the union, the joining together of the human with the animal, heaven with earth. This first day of creation marks the stage of unfoldment in which, numerically, the larger portion of the human family still are, in some degree.

But in the Line of development from Adam to Jesus, of whose history we are making a special study and interpretation, the first day of creation includes that period of time extending from the birth of Adam, whose name marks this commencing cycle of the series, to the birth of Noah, the individual type of the succeeding age.

CHAPTER V

THE NOACHIAN AGE, THE SECOND DAY OF CREATION

The repentance of Jehovah shown to be a creative action to bring about through Noah, a state reached by the soul, a Flood or downpouring of power to cause a change and advancement in human mentality.—Shem, Ham and Japhet represent the Spiritual, Physical and Intellectual natures of man.—The Ark, a symbol of the microcosm, the human mind, into which enters the essential nature of all things.—Babel represents the principle of *race-mixture*, which acts in conjunction with the Law of Overshadowing for the development of man.—Interpretation of the account of the second day of creation and its application to the cycle of the soul's unfoldment that is marked by Noah and his sons.

From the commencement of the sixth chapter of Genesis to the tenth verse of the eleventh chapter, we find in the literal record of the Scriptures the account of what transpired in the second day or age of the development of human consciousness as illustrated in the typical line of descent from Adam to Jesus.

As the first day or age was named from Adam, the Adamic age, so this second era or epoch in the soul's upward march is named from the most prominent person mentioned in this portion of the Bible,—the age or day of Noah, in whose typical name and life we find expressed what characterizes the unfoldment of universal man in the second step of his progress from a lower to a higher state.

And it repented the Lord that he had made man on the earth and it grieved him at his heart.

And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

But Noah found grace in the eyes of the Lord.—Gen. 6, 6-8.

We read that God saw that the wickedness of man was great in the earth, and that all the imaginations of his heart were evil; which words indicate the enlarging and differentiation of man in the domain of his lower nature, while the image producing, rational principle was not brought into order and exercised. The conception of God as being angry or pleased at aught that man could do or leave undone, and the idea that the Omniscient and Omnipotent Elohim Jehovah made a mistake in forming the highest of his creatures, man, and sought to make reparation for it by destroying his handiwork, has been adapted perfectly to an infantile state of perception of the nature and method of God. But when we commence to learn even the alphabet of that language of Law and Principle in which the Creator communes with the enlightened soul, such notions must forever leave the mind, as darkness disappears before the rising sun.

The meaning of the Hebrew words *atsab* and *nacham*, grief, and repentance, is *to breathe with intensity, to reform, to bring about an entire change in nature*; thus describing the increased activity of the Spirit and the bringing to bear necessary means and instrumentalities to effect a change in man, a development of mental power and new avenues for its expression. What this change and advancement was, and

how it was brought about, is made plain by an analysis of the leading points presented by this epoch. The name Noah signifies *rest*, a condition reached in the growth of the soul which becomes the *base* of a new stage in its travail; and its products make known its nature.

The statement that Noah was a just man and perfect in his generations, and that he walked with God, shows a state of the soul resulting from the action of the Divine Overshadowing and begetting Power, which is the cause of all advancement. The bringing forth of offspring by the earthly parent is the most expressive emblem of that interior generation by the Father of all life which makes its action known in an increased mentality. And the names and history of the sons of Noah most indisputably prove this principle.

The name Shem is from the same root as the word *shamyim*, heaven, that kingdom which the Christ declares is within the soul,—its highest nature, the Spiritual. Ham indicates, in the sense of *heat* and *darkness*, those passions and that ignorance organically a part of the lower nature first personified in Cain,—the Physical. Japhet signifies *to be broadened out, enlarged, extended*, describing the development and education of the third department of the mind of man,—the Intellectual.

In the symbolic record we read that God gave command to Noah to build an Ark, *tebah*, which word signifies etymologically, *to hold, to contain*, that which

embraces much within its scope. Into this ark he was directed to take his sons, and, two by two, the representatives of every species, that secured within this vessel wonderfully prepared they should be protected from the deluge of waters that was to come upon the earth to cover over and destroy the existing order of created things.

Traditions have been preserved by every nation of the earth of the occurrence, at some pre-historic time, of cataclysms so violent and extensive as to give rise to the belief in a universal flood, and the miraculous preservation of one or a few individuals. But however far-reaching or restricted these occurrences may have been, it is only in our province to consider those eternal principles intended to be conveyed by this story of the deluge given in Genesis.

Water, in all its forms, is used as the symbol of that *motion* which accompanies all formative action in the period of gestation and transition after the insertion of those germ faculties which are the cause of all advancement that ever has or ever can come to the human soul. As the earth would be a desert waste, sterile and unproductive, without the presence and action upon it of the element, water, so would the soul of man continue barren and unfruitful, were it not for the vivifying, purifying operation of that Higher Power of which we find the symbol given in Water. The earthy nature of man must be immersed, must be submerged within this Power which proves destructive to all that is not in right relations to it,

but preservative, re-generative and re-creative to all that is.

The mental principle of man was the Ark prepared to *hold* and *contain*, measured and numbered in all the proportions of its complex organization, pitched, cemented, joined together and unitized by the Over-shadowing, Creative Power. Into it there entered the essential nature, (male and female, positive and negative states,) of every created thing which moves in the water, flies in the air, or lives on the land. And added to, associated with, this nature built up from all the kingdoms and orders beneath the human, were Noah and his sons, representing the soul of man and its products of power in the three-fold division of faculties, Spiritual, Physical, Intellectual. The wives of Noah and his sons represent the receptivity of the soul, and of each separate group of faculties.

The rain falling for forty days and nights (forty being the plural of four, which signifies pro-creation,) indicates the descent of power from above upon the soul for a sufficient time to accomplish the intended purpose of the generation and bringing forth of new mental states. Events recorded in the Bible as occurring in time represent eternal processes in the growth of the soul through endless ages; and what is the experience and higher consciousness of one to-day may not by some other one be realized till after many cycles have rolled by.

It might well be deemed merely a remarkable coincidence that these Bible names of individuals should

signify primarily different states and conditions of the mind and soul, if it were not that we find in the subsequent history of the higher branches of the human family the perfect fulfillment of what was prophesied in the names of the three sons of Noah,—Shem, Ham and Japhet.

The offspring of Shem, through the line of Arphaxad and Heber, Abraham, Isaac and Jacob, were set apart for the purpose of giving to the world the imagery of types and signs, forms and ceremonies, statutes and commandments, precepts and prophecies, pertaining to higher, religious or spiritual things. And the organic reality of all that was foreshadowed and enjoined, prefigured and promised, in symbol and ceremonial, law and prophecy, was embodied in the personality of Jesus, the final product of the Line of Shem, and the first fruit of that Power Most High which is eventually to bring to all mankind the blessings of a spiritual kingdom.

The descendants of Ham settled in Egypt, and also laid the foundation of the Canaanitish and Chaldeo-Babylonian empires, to attain a typical perfection in the material domain of man's nature. The building of cities, monuments and pyramids, the perpetuation from age to age of long dynasties of kings, and the establishment of codes of government and systems of law for the regulation of man in his physical relations, proclaimed the progress and perfection of what was first foreshadowed in the name of Ham.

The line of Japhet was carried onward to its high-

est type through Javan and his sons, who settled the Ionian isles and became the parent stock of the Grecian people, whose poetry and philosophy, art and literature, after centuries of development, made known the typical perfection of the intellect.

The Tower of Babel, around which, in the symbolic record, centers this most momentuous occurrence,—the dispersion of the highest branches of the race,—represents a principle which the words in the original Hebrew declare. Babel signifies *a mixture, a mingling together*; thus naming a law which was to operate in conjunction with the higher principle of Overshadowing to the end of the final completed creation of universal man. As a homogeneous stock the line of Adam had been kept until the age of Noah, when its differentiation first commenced, and the branches represented by Shem, Ham and Japhet diverged for the furtherance and attainment of different orders and degrees of mental unfoldment, that when a certain status of physical, intellectual and spiritual growth had been reached there should be a *mixture, a comingling*, of different tribes and nations in a state of unity on a higher plane of life.

By realizing the great truth of the susceptibility of the human soul to the influence and inspiration of unseen Orders of intelligence and personality, we are enabled to see in the different languages, religions and customs of the nations founded by the sons of Noah, the expression of the ministration of the same Creative Power adapting himself to the necessities of

his children at different stages of their growth, and foreshadowing in one age, through one or a few individuals specially prepared, wisdom and truth to be understood and embodied by the masses at some far future time. The so-called "lost arts" of antiquity were established in this way, as feeble types only of the knowledge and skill which is to be the birthright possession of the coming age. This will become more and more apparent as we follow out our line of study to its conclusion.

Turning to the Biblical record of creation, we find the work of the second day described as follows, in the sixth, seventh and eighth verses of the first chapter of Genesis :

And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament ; and it was so.

And God called the firmament Heaven (literally an *expanse*, and not the word rendered "heaven" in the first verse of this chapter). And the evening and the morning were the second day.

The work of the Second day of creation is thus set forth as the forming of a firmament, *raqia*, an *expanse*, *hammered and beaten out, fashioned and wrought*. Heaven and earth were made, joined, in the beginning of Man, in the first day or age of his creation ; and the waters—creative powers—of the higher heavenly nature, and the waters—creative powers—of the lower earthly nature, worked and warred together within the mind of unperfected Adam. Shem and Ham personify these higher and lower states in the

second day of the soul's development ; while Japhet represents the reason, the ability to think in an orderly way, and to apprehend laws and principles, which knowledge attained and retained was to be the firmament, broadened out and firmly founded, to make a division between the intuitions and motives of the higher nature, and the emotions and propensities of the lower. This firmament is called heaven as the intellect is spiritualized.

By placing in the soul those germs whose product is the intellect, God enters into covenant relations with his creature, man, that the individuality of an understanding mind shall never be destroyed, that water (motion, power,) coming from above or below, shall not blot out its consciousness. The rainbow is set forth as the emblem of this state. That bow of promise which bedecks the sky when the summer storm has passed, and which in obedience to the laws of light has always made its appearance as the inevitable effect of the natural causes that produce it, is given as the most beautifully expressive symbol of the arch or curve in the unfoldment of the mind which is expressed in the very structure of the brain and form of the cranium, which shall make known that when the hand of God, when his Almighty Power, has rounded out and harmonized the soul in its relations to all its faculties, those divine attributes typified by the colors of the rainbow shall shine forth with a lustre never to be dimmed.

The evening and the morning of the Second day,

like the evening and the morning of each succeeding day, refer to the action of those forces which (as we learned in our analysis of the meaning of the words when used in the account of the first age,) are repeated on a higher plane at each stage of the soul's development,—the inweaving of a higher life through the Divine Overshadowing, the process of gestation, and the birth of new faculties. Second, *shani*, defines the *doing over again*, the *repeated action* of the creative processes and laws which are the causation of all *change* and *evolution* which come to the soul, and which shall make it *brightly shine* when perfected as a Sun of Righteousness,—all of which is expressed in the etymology of the word.

CHAPTER VI

THE AGE OF ABRAHAM, THE THIRD DAY OF CREATION

Faith, the typical characteristic of the Abrahamic era.—True *faith* is not emotion or belief, but an organic consciousness, perception and understanding, which *unites* the soul with the realm of *causation*.—It is the *foundation* of all growth into higher knowledge and power.—The life of Abraham is the record of the experience of every soul in the development of the faculty or attribute which he personified.—The Genesiactal account of the third day's creation shown to be descriptive of the soul's unfoldment in the Abrahamic age.

In the account of the generations of Shem, given in the eleventh chapter of Genesis, each individual mentioned represents the action of the overshadowing power of God and the development of a new spiritual faculty in this one prepared line. With the coming forth of Abram or Abraham, a new age or day begins, the characteristic of which is told in the meaning of these names and the history of the symbolic character who bore them.

Abram signifies *the father or cause of elevation or advancement upward*; Abraham *the father or cause of increase*. The attribute or faculty of faith which he made known fulfills these definitions perfectly.

We read that the Lord said unto Abraham, Arise, get thee out of thy land, the land of Ur of the Chal-

dees, and come unto the land I will show thee, and I will make a great nation of thee, and in thee shall all the people of the earth be blessed. And in this first instance, as throughout his career, Abraham, true to the nature that he types, gives heed to the call of God, and faithfully obeys.

Although so little understood, the attribute of *faith* has been recognized in all religious teaching as the fundamental factor in the soul's experience of a higher life. The etymology of the Hebrew word *emun*, faith, makes no reference whatever to credulity or belief, to the intellectual acceptance of any formulated idea or doctrine, or to any state of emotion whatsoever. It defines the exercise of an organic function by the soul of man, corresponding in its relation to his spiritual or higher consciousness, with seeing, hearing and all sensations which form the basis of his knowledge of the things of the material world.

Faith, true faith, is that state of the soul which is made keenly alive to the moving within it and upon it,—to inspire, to guide, to protect, to uplift,—of an Intelligence and Power surpassing in degree and kind all that the unaided self can think or do.

The faith and obedience attributed to Abraham, are prophetic of what was only attained in truth by Jesus, who was made to realize his absolute dependence for all he had or was or could be, upon that Wisdom and Goodness Supreme which he called Father, and to whom his soul vibrated in quick response

at all times and under all circumstances, whatever trial and anguish his obedience might bring upon him, knowing well that the end to be accomplished would be commensurate with the means employed,—Thy will, not mine, be done.

As we progress in our study of the higher significance of the Scriptures, we behold more clearly all the time that we are not dealing with problems solved long ago by ancient patriarchs and prophets, or merely with the lives of individuals who have passed away, or events that have transpired; but that we are being brought face to face with the eternal reality of God working with our own souls here and now.

We see that the significance of the first creative day can only be truly understood when we begin to realize the *union* of high heaven with low earth in our own opposite and contrasted desires and propensities, thoughts and feelings; and that the second day, the epoch of the flood, is an experience through which we pass when a regenerative power commences to purify, to change and transform our natural state of sickness and sin, and day by day the firmament is formed through the exercise of the Japhetic nature, the reason and understanding, which becomes a bulwark of separation and defense.

So in this light, the third day, or Abrahamic age, stands before us as indicative of the condition when for the first time the voice of God is heard and understood. Although no longer in the land of Chaldea, outwardly adoring the stars, and worship-

ping mountains, rivers, trees, and idols made with our own hands, or bowing down before a flame of fire; yet in the deep recesses of the soul, in the inner working of the mind, in appetite, selfishness and pride, in earthiness in all its manifold forms, we are idolators still, we still do dwell in a country where homage is given to peeping wizards; and although we lay no sacrifice upon the outward altar of a pagan deity, yet in the soul's most secret place we pay a costly tribute to the gods of earth and air. And until, like Abraham of old, we hear the call, and as did he, obey,—the land of promise cannot be gained by us or our descendants.

To read, interpret and apply in this way, book by book, the whole Bible, is a study of the deepest interest. It is the mathematics of the mind; and as in numbers we express all possible quantities and values by different combinations of the nine digits and cipher, so in all the events recorded in the Bible do we find the exponents of different conditions in the growth of the soul in obedience to certain fundamental laws and principles whose action never ceases. A few typical examples drawn from each epoch or day of the Old Testament history serve to illustrate this truth.

All that is recorded in the literal narrative concerning Abraham's life,—his union with Sarah and with Hagar, the birth of Ishmael and of Isaac, his battles with the kings of earth, the sacramental blessing by Melchizedek, the institution of the rite of circumcis-

ion, his being now beset by the inhabitants of Sodom and Gomorrah and now entertaining the angels of God,—is but the expression of the experience of every soul in the unfoldment of this high attribute of Faith. Each objective form and event represents an interior, subjective reality, produced in obedience to laws and principles governing the complex nature of the mind of man. To prove this in detail would far transcend the limits of the present synoptical work; therefore a single instance must suffice as a key-note to the whole.

In the record of the supreme event of Abraham's life, the strongest test that could be made of his faith and obedience, the meaning of the words makes plain and simple what has been so misrepresented by skeptics, so little understood by believers, and so misapplied by fanatics. The name Isaac signifies *laughter, joy, pleasure, delight*. Abraham, the state of faith in the soul that has declared its purpose to forsake those things which bind and hold it back, and cleave only to that Power which is to be its eternal salvation,—is tried, is made to demonstrate whether it is willing to forego and be deprived of that which naturally gives it greatest *pleasure*, that thereby the good of some one else may best be served.

In the sight of God, in the working of the Creative Power through all its instrumentalities, it is the *subjective* state that is accounted of value and not the objective, the law and not the phenomenon, the *motive* and not the act. Thus Abraham's submission and

obedience when smitten so heavily by the divine mandate to offer up his son, is the means of bringing him to the realization of *greater* joy and blessedness in the restoration of Isaac.

The story of the substitution of the ram whose horns had become entangled in the thicket near by, when interpreted from the meaning of the leading words, reveals an experience of every soul. The word *ayil*, ram, is from the same root as Elohim. *Qeren*, horn, is always used as a symbol of strength, and signifies, primarily, *a shoot*. The thicket, *sebak*, represents the wild, prolific growth arising from the lower nature, into which the shoot or power of God has entered and from which it cannot be set free to make propitiation, until through *faith's* evolution the soul is willing to deny itself and sacrifice that which gives it selfish pleasure. But when from the soul's altar incense arises from the offering divine, in the exercise of the higher attributes, wisdom, virtue, power (represented in the ram), then the restored Isaac, who carries on the line of development whose ultimate is Jesus, personifies the continued *joy* and *delight* of a new life, which is finally to result in the spiritualization of the soul, the advent of the universal Christ.

The account of the creative work of the third day reads:

And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear : and it was so.

And God called the dry land Earth ; and the gathering together of waters called he Seas ; and God saw that it was good.

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so.

And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good.

And the evening and the morning were the third day.—Gen. 1. 9-13.

The central fact of this day's creation is thus pointed out as being the appearance of *Yabassha*, the dry place or land, as the foundation for the growth of different kingdoms and orders upon it. This coincides most perfectly, by correspondence and analogy, with the stage of soul-growth marked by the age of Abraham, in which the faculty of *faith* appears as the foundation for the bursting forth into life and activity, of all the latent gifts and slumbering traits of the better nature, whose exercise is the sure result of the commencement of that higher consciousness of which Abraham was the first exponent.

The meaning of third, *shelishi*, is *to rule, to direct*, agreeing completely with the nature of the Abrahamic epoch, in which the function of *faith*, new-born in the soul, becomes its guiding star to rule and direct its onward growth into the knowledge of God.

Abraham marked a typical unfoldment in the chosen line, foreshadowing the state that we to-day are to attain,—a higher consciousness of the working of the Divine Power, that shall assume the position to the human understanding, of laws, principles and truths, that shall be in perfect harmony with all the knowledge man has obtained in the varied departments of science. True faith is oneness of the mind

of man with that of God through apprehended laws and glad obedience thereto.

As in the intellectual growth of the race, the age of astrology and alchemy was ended by the discovery of the laws of astronomy and chemistry ; so in the religious or spiritual development of humanity, the age of sign and form, allegory and parable, must pass away at the discovery of the Law governing the working of God in that higher domain of mind prophesied in Abraham and manifested by Jesus, which in time is to be understood and actualized by man universally. Simple belief and emotion must give way before that knowledge, that organic faith, which is the only foundation for Spiritual growth, in time or eternity.

CHAPTER VII

THE FOURTH DAY OF CREATION,—THE AGE OF JACOB, OR ISRAEL

Brain-structure, progressively created by the Overshadowing Power of God, is the body through which the soul makes known its powers.—Change in quality as well as size and shape of cerebral substance as man is developed in the orders of physical, intellectual and spiritual growth.—Jacob or Israel represents prophetically the perfected Mental Principle, as shown by the meaning of the names.—The twelve Sons of Jacob, or twelve Tribes of Israel, represent the twelve fundamental faculties of the mind, as demonstrated by the etymological signification of each.—The fourth day of creation interpreted.—The lights and stars placed as faculties in the firmament of the mind.—The constellations of the starry heavens archetypes of the localized luminaries of the mental world.

The fourth epoch or age of soul development is represented by the patriarch Jacob or Israel, because in his names and those of his sons, and in their typical natures and missons, we find illustrated the psychical reality of what is set forth in physical correspondence in the first chapter of Genesis, as the creative work of this day.

Jacob signifies *an arch or vault*;—Israel, *that which is set in order by the Power of God*. Applied to the great universe, the *arch or vault* describes the blue dome of space which marks the boundary of our field of vision in the world above, and which is *set in order* with shining tokens of the Creator's power. In its application to the little universe,—to man,—it por-

trays the mental *curve* or *arch* of perfected mind and brain structure, whose faculties shall show forth, like the resplendent orbs on high, *an orderly arrangement by the Power of God*.

And as each star in space is the handiwork of Elohim, in obedience to the method of planetary creation which is presented in the first chapter of this work, so is each faculty of the human mind a separate individuality and the product of an overshadowing act of the Creative Power.

Each additional germ of mentality imparted to the soul builds for itself a body in brain-substance, the shape and quality of which is changed and perfected from generation to generation in the different orders of physical, intellectual and spiritual development as the soul exhibits its power on these different planes of conscious progress. It is only as this process is carried on from age to age that the soul acquires organic structure through which to express its innate capabilities.

In addition to the etymology already given, Jacob also signifies *to supplant*. His taking precedence of the first born, Esau (whose name denotes that which has been *formed* and *established*), allegorizes the higher human mentality *supplanting* the mental powers of the lower animal nature which is first brought into action. The wives of Jacob, and their handmaidens, the different mothers of his offspring, represent different conditions of that receptive female state of the soul which was first personified as Eve.

In the names of the twelve sons of Jacob, the fathers and founders of the Tribes of Israel, there is given a complete chart of the twelve fundamental faculties of the mind, showing that each individual was but the personified sign of a mental power; and that collectively they foreshadowed a principle that was carried onward in their descendants and reached its highest objective type in the twelve disciples of Jesus.

The name of the first son, Reuben, is formed from two roots, which, coupled together, signify *that which has been built up to see*, an organ constructed for perception, which, through all the avenues of sensation, is the first and fundamental faculty of the mind. To see is to know; and as the unit, by multiplication and division, is the substance of all numbers, so perception, in different orders and degrees of consciousness, is the base of all knowledge, whether gained by experience in the Hamitic, physical domain, by ratiocination in the Japhetic or intellectual, or by that Shemitic, spiritual state which senses truth intuitively by direct contact with its imagery.

Simeon, the name of the second son, means *to hear, to give attention, to understand*. After the imagery of things perceived has been recorded in the mind, their outlines and dimensions, resemblances and differences, must be duly considered, before an understanding of their form and quality can be acquired. This is always the second factor in every mental process; and thus Simeon affirms the law that perception must

be followed by attention and understanding before an orderly train of thought can ensue.

The third faculty is personified as Levi, the radical meaning of which name is, *to join together, to associate, to couple, to combine*. It thus describes that power of the mind which by psychologists is termed *suggestion* or *the association of ideas*, and which in the very name of Adam is given so important a place as being that all-essential faculty of the soul by which it is led into a consciousness of truth through *likenesses and correspondences*, by *comparison* and *analogy*. This explains why the tribe of Levi was selected as the priesthood to present signs and forms *suggestive* of truths and principles, and to observe ceremonies and perform rites that should *join together* the people in an organization, as an objective type and prophecy of an interior *union* and *harmony* of the faculties which was attained by Jesus, and is to be by every soul perfected.

Next in order comes Judah, signifying *to point out, to show forth, to manifest, to praise*. From the line of Judah the Messiah was to spring; so by his typical position as well as by these etymologies of his name, we see in Judah the personification of that faculty through which the imagery of Spiritual things flows in upon the soul, and it sees and knows the truth as it is in the realm of the real, although the intellectual faculties are necessary to give to it an analytical and orderly expression. It is the faculty which was first represented by Abraham; and through the continued

exercise of the function of *faith* the better way was *to be pointed out*, the higher truth *shown forth*, the greater power *manifested*, and the true *praise* returned, in the organic form of a body prepared and a mind perfected, as made known in the personality of Jesus.

Dan, the name of the fifth son, denotes *judgment, to determine, to choose, to decide*. It represents that faculty from which opinions emanate and by which decisions are formed, governed in their nature by the degree of unfoldment the soul has attained, too often biased and warped by prejudice and pride, or bribed and seduced by misdirected ambition and ungoverned appetite. When rightly exercised, in obedience to standards of law and truth, of equity and love to the neighbor, it is one of the soul's highest attributes, and makes known the counterpart in man of those divine decrees by which the mountains have been weighed and the sands upon the seashore numbered.

The name of the sixth son, Naphtali, signifies *to resist, contend, combat, to be crafty, deceitful, crooked*. It represents that principle organic in man, which is the source of every *secret* sin, and which violently *opposes* every higher purpose and desire, and in all manner of subtle cunning ways seeks to prevent the soul's advancement. As each of the other sons, or faculties, represents a kingdom of unseen intelligence and power united with the soul to form that ladder which in vision Jacob saw with angels going up and down; so Naphtali personifies the incarnation of that

dominion which has already been set forth as God's Antagonist. Whenever a truth is first perceived, a higher rule of action understood, loftier ideals conceived and better resolutions formed, this inward foe resists their actualization with all its might, and until it has been conquered and subdued, no soul can be equipped with power to bless his fellow-men. But when its nature has been changed, its energy directed in a higher channel, the faculty personified by Naphtali becomes a source of strength enabling one to battle manfully for right and good.

Gad, the name of the seventh son, means *to labor, to pierce, to penetrate, to fashion, to form, to cut*. It defines the function of Memory, by which, through the *labor* of recollection we *pierce* through the imagery recorded on the tablets of the mind, *penetrate* the past, and *form* and *fashion* the results of experience and education, and, by comparing past with present, *cut* and shape our course of conduct for the future. The highest quality of reminiscence is shown when we are made to feel as though we met some long lost friend in a freshly revealed truth or a newly-discovered law, which, although we had not apprehended it before, is felt to be an old acquaintance, because the soul itself originally proceeded from the realm of all truth and law, and is in affinity with whatever comes therefrom.

The *executive* power of the soul, the faculty of the Will, is described in the radical meaning of the name of Asher, the eighth son. It signifies *to guide, to direct, to be firm, to go forward, to prosper, to succeed*.

To this definition the faculty through which we exercise the right of choice, by which volitions are expressed and motive power engendered, fully responds. The importance of the *will* as recognized in the Scriptures is shown by the fact that it is used synonymously with *life* and *soul*, thus indicating the truth that as is one's *aim, intention, wish*, so is he. In all the orders of life beneath man the *will, desire, existence* of every species is made known just in the ratio of the simplicity of the organism. But man is a dual being, formed by the union of opposite natures, and his will is in bondage to lower propensities, appetites and emotions, subject to continued captivity, until the Christ of a spiritual consciousness has come to the soul to give to it freedom in thought and deed.

Issachar signifies *he who works for wages, he who labors only for compensation, he who is filled to satiety*. Thus the ninth son of Jacob, or faculty of the mental arch, is that organic state of *selfishness* which always looks for its reward, and accumulates and retains more than it can need or use, although its neighbor suffers. It is that within us which must be denied and hated, changed, transformed, before we can become disciples of a higher life, and our greed for things of earth be turned into an abiding longing for treasures that shall never fade away. The faculty represented by Issachar, when spiritualized, in order to preserve the selfhood of a higher state, incites one to impart to others whatever blessing he may have received of riches, wisdom, power.

Zebulun, the name of the tenth son, signifies *to dwell, to inhabit*, also *conjugal love, intercourse between sexes*, and *to turn, to revolve*. It describes the faculty which lies at the base of all social relations, the foundation of all family ties, the love of home and the desire for offspring. On its proper and orderly exercise depends the permanence of all government and secular institutions, whose *evolution* is also foreshadowed in the meaning *to turn* and *revolve*. It is that centripetal force which centers the affections and restrains the inclination to roam abroad, and which impels to the care of the young and the helpless. In its physical aspect it is the faculty which leads to the procreation of the race in obedience to the divine command:—Increase and multiply. The *generative* principle in its highest form is shown by Jesus, who through the word of truth, and deed of power, begets a new life in mankind. And by him the principle of *sociality* receives its loftiest expression through the inculcation of the common Fatherhood of God and Brotherhood of Man.

Joseph signifies *to add, to construct, to collect, to sustain*. It defines that faculty by which the beaver builds, and the ant and bee so marvelously arrange and construct, that enables every other tribe of life to provide for its own sustenance, and which by man as well is first exercised upon the material plane. Its highest manifestation, however, is shown in the ability to arrange in order forms of thought and manufacture in written and spoken words intellectual food for

humanity, as Joseph made provision for the people of Egypt and for his brethren, by storing up the grain against a time of need. Its highest import will be set forth in the explanation given of the nature of Joseph, the earthly father of Jesus.

Benoni and Benjamin, the names of the twelfth and last son or faculty, signify *the product of sorrow, of labor and cultivation, as of the ground that has been tilled*; and also, *the son or product of the right hand or power*. They describe the attribute of *conscientiousness* which brings *affliction* to the soul for evil done or good left unperformed. As Benoni was born into the world through great *suffering* and *pain*, so through *labor* and *travail* of the soul is this faculty evolved by which it is condemned for its ignorance and imperfection, and through contrition and repentance brought into submission to a higher law of thought and action. As the ground requires to be plowed and harrowed to make it produce, so must the earthly lower nature within us by grief and anguish be deeply stirred to cause it to yield the fruits of the Spirit. And when the latent germs commence to swell and burst forth, a constant cultivation is essential to prevent their being choked and stifled by a natural growth of weeds and thistles. A broken spirit and a contrite heart are necessary if we are to hear and heed the call, Repent, a higher kingdom is at hand! for every birth into a better state is heralded by pain. He who sits upon the right hand, he who is most fully endued with power, is he by whom the faculty personified in Ben-

jamin is exercised the most. Whenever the rod of affliction has fallen the smitten soul has been bettered thereby; but deeper than all transient emotion, more lasting than any other form of grief, is the abiding knowledge of our own ignorance and sin which this twelfth state of conscientiousness brings, through the contrast of our past and present state with that of the high type to which we may and must conform. And when it has caused us to turn from our old paths and enter a new realm of thinking and doing, and an organic change has been produced mentally and physically, then through the sensitive and sympathetic quality of this *Conscientious* faculty we are grieved and afflicted by the sufferings and shortcomings of those around us. No longer having cause to mourn for *selfish* imperfection, the man of sorrows and acquainted with grief is overwhelmed by the woes of mankind, and gladly gives his life to speed a better day.

Thus we see defined in the names of the twelve sons of Jacob, the fundamental faculties of the human mind,—Perception, Understanding, Association, Faith, Judgment, Combativeness, Memory, Will, Selfishness, Sociality, Constructiveness and Conscientiousness.

Arranged in groups according to the division first marked by the Sons of Noah, the Shemitic or Spiritual is formed by Judah, Dan, Asher and Benjamin,—Faith, Judgment, Will, and Conscientiousness. The Hamitic or Physical group includes Naphtali, Issachar, Zebulun and Joseph,—Combativeness, Selfishness,

Sociality, and Constructiveness. The Japhetic or Intellectual embraces Reuben, Simeon, Levi and Gad,—Perception, Understanding, Association, and Memory.

When all these faculties are brought forth and functionized, and the lower governed by the higher, then man is finished, in the image, according to the likeness of his God, and there shall be no more the inharmony, ignorance, wretchedness and woe which all past history tells and which the world to-day declares, resulting from the fact that only one, or at best a few, of these faculties is exercised ; and in the majority of cases the whole power of the soul is restricted to the Hamitic group, or when reason and intuition are made known, their products prostituted to the rule of some selfish ambition, pride or passion.

In the names of the twelve sons a prophecy is presented of the perfected mind made known by Jesus, as the exponent of a higher order of wisdom, harmony and health which has not yet been attained in its fullness. He was the prophetic embodiment of that state which is to come when every soul shall have had developed, harmonized and utilized, these basic principles of the mind, which is the soul's power expressed through the faculties.

The literal record of the fourth day's creation reads :

And God said, Let there be lights in the firmament of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days, and years.

And let them be for lights in the firmament of the heaven to give light upon the earth ; and it was so.

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

And God set them in the firmament of heaven to give light upon the earth.

And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

And the evening and the morning were the fourth day.—Gen. 1, 14-19.

“And God said, Let there be lights in the firmament of heaven,”—indicates the action of the Divine Overshadowing Power in the begetting and birth of new faculties, as *luminaries* in the mental *expanse* of man, that by the light of law and truth, the knowledge of which they should enable him to gain, the day-time of the soul should be forever separated from the time of darkness and ignorance, and the different epochs of mental unfoldment be as distinctly marked as are the recurring seasons of the year.

The greater light and the lesser light, the sun and the moon, typify the innate intuitive power of the soul, and the reflected light of the intellect, which give light unto man's earthy, lower nature. But when the greater, spiritual, light illumines and leads him, it is the day-time of his progress; and when the lesser, the intellectual, is his sole light and guide, it is indeed the night-time of the soul.

The shining heavens of the great universe are the archetype of the mental constellations in the microcosm, man. In all ages men have sought for wisdom from the stars, and from times the most remote we have had handed down in hieroglyphic form, what seemed to be the movement of the sun through space marked in its yearly course by twelve groups of

resplendent orbs called constellations. These constellations were represented by symbolic pictures called the signs of the zodiac, and each particular group of stars was believed to influence successively human nature and affairs, especially affecting the character of individuals at birth. Each separate constellation was also supposed to govern some particular organ, member or part of the human body.

However concealed it may be in the gross symbols of mythology and idolatry, or in the crude conceptions of astrology, a germ of truth, induced from a higher realm, is the nucleus of every belief which has been entertained by man. What we have learned to be the significance of the sons of Jacob makes perfectly plain, as an interior subjective truth, what has been projected into time and space in the objective symbolisms of the constellations and the zodiac signs.

The twelve faculties are the constellations, the soul is the sun, and through each group of mental stars its power must pass before an orderly circuit of thought can be complete, and man show forth wisdom and goodness divine as do the heavens above.

The supposed influence over the life of an individual by the star or group of stars in ascendancy at the time of his birth, is a correspondence of the real effect produced upon the character of every human being by the ruling faculties or mental constellations in the father and mother when a child is begotten, and carried before birth; and which again is but a likeness unto that higher causation of difference in

character and mental gifts,—the overshadowing action of unseen creative orders of intelligence and power.

The assignment of different portions of the body to the rule of separate constellations, is in perfect counterpartal harmony with the correspondence that exists between particular physical functions and special faculties of the mind, and the influence of the one over the other.

Fourth, *rebhii* signifies *generation*. It describes the action of the Divine *begetting* Power, which is made known so fully in the fourth day, the age of Jacob, in the birth, typical name and nature of each son, as a prophetic type of the perfected mind of man with all the faculties brought forth as a result of the *generative* action of the Overshadowing Power of God.

CHAPTER VIII

THE AGE OF MOSES AND THE LAW. THE FIFTH DAY OF CREATION

Significance of the Egyptian bondage of the Israelites.—The fifth day of creation, when the waters are caused to bring forth life, descriptive of the mental unfoldment in the age typed by Moses, whose name indicates a state of the soul *drawn from the waters* of transition to inspire the Law.—The travail of every soul pictured in the deliverance of the children of Israel from the rule of Pharaoh.—Law defined.—Interpretation of the one commandment which includes all others.—Typical import of the Jewish ceremonial.—Elucidation of the truth conveyed by the account of the stopping of the sun and moon in their course by the command of Joshua.—The fifth day of creation interpreted.

After the typical perfection of the Mental Principle represented in the fourth day or age, it is recorded that the sons of Jacob went into Egypt, and that their descendants continued to dwell there until they became a nation, subject to the ruling powers of that land. As the Tribes of Israel represented the faculties of the mind, their bondage in Egypt indicates the rule of the still dominant lower nature over the higher perceptions, and symbolizes the condition of every soul when the attributes of faith and reason can not be exercised because of the dominion of appetite and propensity, ignorance and passion.

Up to the age of Moses and the Law, different individuals in the direct Line of descent from Seth have served to illustrate the Method of God in the

up-building of the soul; but throughout this epoch, and onward, the Jewish nation, as a collective body, symbolically expresses the working of the same laws and principles which have before been individualized.

Moses, the law-giver of Israel, stands as the personification of an avenue opened in the growth of the mind for those faculties which had been brought forth in the fourth day of creation to be educated, to be administered unto as their necessities demanded.

The name of Moses signifies *one drawn from the waters, saved from the ocean or abyss*. The story of an infant taken from the bulrushes, from the ark in which he had been placed in order to escape the cruel decree of Pharaoh, is an objective picture of an inward experience in the growth of the soul, which the typical name and mission of Moses most fully portrays.

We have learned in our study thus far of the account of creation as given in Genesis, that what is recorded as having taken place in the material world in response to a fiat of God, is a counterpart of what occurs in the working of the same Creative Power in building up the mind of man from one condition to another. The essential fact of the fifth day's creative labor is *the causing of the waters to bring forth life*; which is also the meaning of the name of Moses, and the expression of a principle co-extensive with the origin and ultimate of man.

The waters over which the Spirit brooded in the first creative day and which in this fifth epoch are to

teem with life, are emblematic of the great sea of mentality into which the germs of higher powers are sown to be carried during their gestative time. As in the ocean of waters which covers the greater part of the surface of our earth there are manifold forms of life, from the mollusk which clings to the rock, and the fishes, sightless and diminutive, that move at the bottom of the unfathomed abyss, up to the higher orders which at times burst forth from the bosom of the deep, or climb upon the earth; so in the vast sea of uncreated mentality, the surging waters of humanity, states of soul corresponding to the different orders in the ocean are made known. There are individuals and nations clinging by an organic affinity to the kingdom beneath, represented in the lower nature of man; other individuals and other nations endowed with power to move onward as civilization exerts its influence on their life and character; and still others, fewer in number, who from epoch to epoch pierce through the waves and breathe the unmixed atmosphere of truth inspired, and move upon the solid land of law revealed.

Moses, *drawn from the waters*, is the individualization of a soul no longer governed by the ebbing and flowing of the great sea of unenlightened mind, but that has been prepared to breathe an inspiration of the ways of God, and to make it known in principles which bear the same relation to the moral domain that so-called natural laws sustain to the material world.

The experience of Moses and the people whom he led, in gaining a deliverance from the tyranny of Pharaoh and the Egyptians, is a record of the travail of all souls up from the rule of the lower nature which is organic in every human being.

The conflict between the power manifested by the magicians of Egypt, and that made known through Moses and his brother, represents the contention inevitably ensuing whenever one is called to arise from the bondage of ignorance and selfishness and come unto a higher life. The rods of the priests represent the shoots that have come forth from the engraftments of the Hamitic nature, and which have led to all the wisdom and cunning of the Egyptians. The rod of Aaron symbolizes the shoot *most high* which is destined to overcome all that opposes its rule.

The plagues visited upon Pharaoh and his people represent the sufferings which result from the resistance of our highest convictions by those unruly members which must be overcome before the Power of God can lead us through the Red Sea of affliction, in which the governing Selfishness and all his host of error are to be overthrown, and we be guided safely through the wilderness of sin, the ruling motives and conditions of the old life of ignorance and disease destroyed, which have hitherto possessed the soul, that it may become the heritage, the Promised Land of wisdom, health and peace, in which we shall forever praise and serve Jehovah, by obeying his laws, and mediating a creative power to our fellow-men.

Every detail of the elaborate and magnificent ritual established during this dispensation was an external form and correspondence of a state of mind to be achieved when all the rules of right *thinking* shall be observed with unerring fidelity. To analyze it in its minutiae is unnecessary, but its leading features will be explained when we come to consider their fulfillment in the Christ. At present the point of chief importance is to ascertain the nature and purpose of the law, statute and commandment, the real manna from heaven, the giving forth of which is the distinctive characteristic of this epoch.

The statement given in Exodus as though in a few days time the Law was imparted to Moses on the mountain-top, while the people waited in the vale beneath for the message from God, is written, like the rest of the Scriptures, in a language which does not describe relations of time and space, but processes and conditions of growth and unfoldment.

The smoke and flame, lightning and thunder of Sinai, the fasting and preparation of Moses, the fear and tribulation of the people, form a picture of the travail of the soul through ages to gain an understanding of those principles which govern as inexorably the moral nature of man as the laws of life written in his physical system rule the relations of his body.

To see God is to perceive his laws; to conform to them is to obey him. This understanding and obedience is the only lasting source of power; and all laws are alike divine, whether governing the physical, intellectual or spiritual nature of man.

The neverchanging principles which hold sway throughout the vast domain of nature, are not merely an observed order of facts, a regular sequence of phenomena resulting from forces the measure of whose operation has been ascertained; but they portray the presence of MIND working through and appearing as matter, *mind* endowed with *purpose*, and operating through a succession of events from a beginning to a conclusion which is foreshadowed at the commencement, whether it be in the movements of the heavenly bodies or in the formation and growth of different kingdoms and orders upon a planet.

It is the same with the Moral Code which marks the age of Moses. It is separated from all other seemingly similar systems of ethics taught by the Egyptians, or inculcated by Confucius, Buddha or Zoroaster, by the fact that,—although of necessity couched in the arbitrary language of, Thou shalt, and Thou shalt not, specifying in detail the things to be done and to be left undone, to make it applicable from day to day in the relations of man to his fellow man,—its highest office was to prefigure and prepare the way for the development of man into a consciousness of the ways of his Maker, as was exemplified by Jesus. Throughout the Mosaic dispensation, and by its agencies, a work of conservation and organization was carried on in the mind, that was as necessary a preparation for the coming of the Christ as was the deposition of soil for the advent of vegetable life. In his personality all law was fulfilled, as a prophecy

of the state to come when those precepts first engraved upon tables of stone, shall be written in every mind and heart. He was the organic avenue prepared to convey to humanity that power which is the sure resultant of law understood and obeyed. Hence it is that no tribe or nation that has not in some way been affected by it, has advanced one iota from the time of his coming until now.

With all the advantages we possess to-day, flowing from the progress of science in manifold directions, it is impossible to formulate a better definition of law than that which is given to us in the original Hebrew word, *torah*. It is from the root *yarah*, which signifies, *to cast, to throw forth as a dart or shoot, to lay a foundation, to sprinkle as with water, to put straight, to regulate, to arrange in order, to indicate, to point out, to teach, to instruct, to guide, to rule.*

Thus LAW is not the abstract name of an order of facts, or an order of thought. It is the manifestation of the Power of God through forms. By the *throwing forth* of germs of His nature, as seeds or souls containing the Creative Power individualized, *the foundation* of every world, kingdom and order, has been *laid*. Matter is the concretion, the condensation of this power; and all its modes and motions are a constant revelation of the Creator, *fructifying, sustaining, regulating and governing* his universe. Mind is the product of soul-power made known through the faculties, and by its highest use we become united

in consciousness with that Supreme Being whom LAW *points out*; and by whose instrumentalities we are forever and forever to be *led* and ruled.

It is unnecessary to analyze in all its parts the great moral code which gained a form at the commencement of the Mosaic dispensation, for, as was affirmed by him who was its fulfillment, the injunction, Love the Lord thy God with all thy soul, mind, might and strength, and thy neighbor as thyself, embraces all the rest.

To love, *ahéb*, is to *breathe*, to *live*, to *have existence*. It is not mere affection or sentiment, but *organic action*, that the word describes. To love God, is to *have existence* in the perception of his nature and orderly method and to conform to the requirements of his laws in every avenue of life, physical, mental and spiritual.

The ardent desire of the soul for the knowledge of God and the good of the neighbor, must become as natural and as constant as is the manifestation of physical life in the act of breathing. If anything presents itself that would prevent the demonstration of these higher attributes, an intensity of purpose must be made known correspondingly greater than the exertions put forth to maintain the physical life when some impediment arises to drawing the breath. To love is to breathe; to breathe is to live. Therefore, to love the Lord thy God with all thy heart, mind, might and strength, and thy neighbor as thyself, is to have no life but in the knowledge of the

laws of God, obedience to them, and the giving of all that one has or is, that the brother's soul may be unfolded. Since creation's dawn upon this planet it has been possible for but one human being to typically fulfill this commandment. But the same instrumentalities that labored for thousands of years to bring forth the One who lived this life, have prepared the way for the age to commence in which humanity shall realize that not one jot or tittle of the Law shall pass until the hand of God has written it upon the hearts and in the lives of all.

With the scrupulous exactness of a Pharisee, and the austerity and devotion of a Therapeute or an Essene, one may conform to the literal decrees of the decalogue, and yet know nothing of its spirit and its truth. When man no longer openly prostrates himself before a graven image, no longer lies, and steals and covets, nor in the realm of outward circumstances violates the literal commandments in any of their bearings, he has but gained a preparation to learn that in the working of the forces of his mind, in the relation of faculty with faculty, in that interior intercourse between the different members of his mental organization, there is a lack of that unity and order, that knowledge and power, which is the sure result of the higher law understood and obeyed, of which the literal statute is the objective type.

The ancient history of the Jewish nation is made to be symbolic of the growth of the soul towards a spiritual state; but the *real* condition of that people

is depicted in their oft-recorded falling from grace and doing evil in the sight of the Lord, entailing upon themselves, war, pestilence, famine, captivity and death, as a sign of the afflictions which follow the disregard or violation of law, knowingly or unknowingly.

Moses represented a preparation only, for the coming of the Christ, and was not himself permitted to enter the promised land; but Joshua, whose name is the same as Jesus, is selected to lead the children of Israel across the Jordan into Canaan. Jordan, *the swift flowing river*, represents the activity of the forces of the lower nature, with all its turbulent and vehement desires and emotions, which stream must be passed before one can partake of the bounties of the land flowing with milk and honey,—types of the food of the spirit,—the understanding of law and obedience to truth.

The passing of the Jordan was first prophesied in the name of the patriarch Heber, from whom the title of Hebrew was derived. The root of the word signifies *to pass over*, and was given to him because he and his descendants *crossed* the Euphrates into Mesopotamia. As Euphrates signifies *the generative principle*, their passing over it was an objective sign of the interior truth that their stock was being fructified by a Power transcending natural generation, which fact was also symbolized in the rite of circumcision. So the crossing of the Jordan was a higher symbol of the same truth. Through the roaring,

foaming torrent of passion and lust the soul must have passed before it can attain the goal marked by Him, who begat a New Life in humanity through the *generative* action of the imagery of his words and works. This procreation on a higher plane than the physical, is a counterpart of the fatherhood of those Sons of God, his Overshadowing Angels, who come from beyond Jordan, and pass through its waters, in order to bestow upon us the seed of their high attributes.

Of all the prodigies recorded in the history of this age, the one which seems the most to transcend all natural law and order, is the stopping of the sun and moon in their course, that Joshua and his followers might conquer their enemies. The warlike tribes by whom the children of Israel were surrounded and beset,—Phillistines, Ammorites, Jebusites, Moabites, Hivites, etc.,—typify not only the organic powers of man's lower nature which contend against his upward progress, but those unseen orders as well which move upon him at all times, and which at the commencement of every new epoch in his advancement renew their determination and redouble their efforts to withstand all measures taken for the betterment of his condition. With this truth borne in mind, and with the original meaning of the words before us, we can easily interpret the wonderful fiat given forth by Joshua, "Sun, stand thou still on Gibeon, and thou moon in the valley of Ajalon!" and can understand the obedience of the sun and moon to this decree.

Joshua, the same as Jesus, signifies *a savior, a deliverer*, that faculty imparted from on high, which *finishes and completes*. The sun, *shemesh*, the giver of light, life and power; the primary sense of the word being *to serve, to minister*. The *soul* of man is the sun of the little universe of individual humanity, the source and center of all his strength and knowledge, and which *ministers* unto all the necessities of body and mind. To stand still, *amad*, signifies, *to be silent, to cease from contention and doubt, to become lost in meditation*, abstracted while interior communion is going on. Gibeon, *height, elevation, that which has been lifted up*. Moon, *'yareach, a wanderer*, in the sense of *broadened and extended*; that which shines by reflected light and is the ruling luminary of the night; the most eminent type, as we have already learned, of the *intellect*. Valley, *emeq, deep, unsearchable, marvelous, profound, inscrutable*. Ajalon is from the same root as *Elohim*, the name of God.

Thus arranged in order, these words portray what takes place within us when the highest faculty bestowed by the Overshadowing Power of God, by its action exclaims, O Soul, be silent and receptive, subdue all discordant emotion, curb and control whatever seeks to bring confusion to the mind, then peacefully repose in this exalted state! O Intellect, no longer dwell upon the imagery of things ephemeral, but meditate and ponder well the wonderful ways of God made known through the laws of his

Spiritual Kingdom! The soul and intellect obey because their conqueror has come, through the induction of the higher power which Joshua, or Jesus, represents. The light of a higher consciousness is thus prolonged and the enemy overcome. Following after is the capture of the five kings, who personify the ruling power of the five senses, whose reign must terminate when the super-sensuous faculty typed by Joshua exerts its sway.

This is the never-changing truth inculcated by this wonderful story. As literally narrated, it has produced an intended effect upon the mind, as have all the other recorded marvels of the Old and New Testaments, whatever may have been the unusual natural phenomena which gave an objective form to them in the first place. This will be more fully elucidated when we come to consider the import of the miracles performed by Jesus; for none of the prodigies of the Old Testament can be understood except by constantly referring to his recorded life, and also being able to see in our own experiences the commencement, at least, of a corroboration of what is there set forth.

The record of the fifth day's creative work reads :

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly in the open firmament of heaven.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that it was good.

And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

And the evening and the morning were the fifth day.—Gen. 1, 20-23.

The significance of the waters bringing forth life, we have seen illustrated in the name and mission of

Moses, marking the birth of the soul from the gestative ocean of ignorance, animalism and selfishness, into the perception of *law*, and its dependence upon it.

The great whales, *hattanninim haggadolim* and the living creatures, *nephesh hahayya*, signify *the increase in power*, and *the motion of soul life*, which always precede a higher unfoldment. The winged fowl, *oph kanaph*, represent those faculties resulting from the brooding over of the Overshadowing Power of God, and the insertion of new shoots which enable the soul to rise into a higher consciousness than earthly imagery can bring.

Fifth, *hamishi*, signifies *to marshal, to array, to arrange in order*. It describes the distinctive feature of this epoch, which is, to bring about mental *order* and *system* through a knowledge of the eternal reign of LAW.

As of old the Mosaic Code was rightly called the schoolmaster leading to the individual Messiah; so at the present time the intellectual knowledge gained of the continuity of Law in the material world, forms the fitting preparation for the Christ that is to be,—the universal spiritual consciousness.

CHAPTER IX

THE BUILDING OF THE TEMPLE

The Temple a type of Man Perfected.—Interpretation of its symbols.—David and Solomon the typical characters of this epoch in the Jewish Line.—The mission of the major and the minor prophets.—The story of Jonah interpreted.—Key-note to the book of Job.

The theocratic dispensations of Elders, Judges and Kings, in the history of the Jewish people, prefigured an orderly unfoldment of the mental faculties under the supervision of a Higher Power, whose ruling was made known from time to time by some objective interposition through a prepared prophet or leader, making ready for the symbolism of the last creative day in this representative line of progress.

The leading typical event of this sixth day or age, the building of the Temple, marks the final, highest, point reached in the presentation of objective symbols of Perfected Man, the ultimate of all development. We will first interpret a few of the most important names and emblems of this epoch, as given in the Scriptures, and then pass on to the demonstration of the working of the LAW OF LAWS as shown in universal history, in the birth of Jesus, and as applied to our lives to-day, and to the future travail of the soul.

We must constantly keep in mind that the literal narrative, the outward history, of the Old Testament, affords us the figures, points and lines, with which to demonstrate the problem of the soul of man geometrized by the power of God. In this light, all that is related of the characteristics and career of any particular person, represents what is to be realized by every soul at some stage of its unfoldment. God is no respecter of persons; and, in its highest sense, the Bible always deals with laws universally applicable to all souls, in all time and through all space.

The etymologies of the names David and Solomon, the one signifying *beloved* and the other *peaceful*, indicate that they as individuals represented typically and prophetically, that degree reached in soul-growth, where the *love* of God, his Overshadowing Power, has begotten in man those germs that shall bring *peace, completion* and *perfection*. As kings of Israel they symbolized the ruling of the spiritual nature over all the tribes, or faculties of the mind; which rule has never been established perfectly except in Jesus.

King David marks a determinate point reached in the Line from Adam to Jesus, of such importance that the Messiah is often called the son of David; that is, the completed product of his lineage; the rod or shoot, that should come forth out of the stem of Jesse, and the Branch that should grow out of his roots; these words describing the process of successive engraftments into the Tree of Life, which should finally accomplish the spiritualization of the soul.

The Psalms of David are the poetry of the soul's travail. His lyre sounded forth prophetically those notes to which the words and works of Jesus gave full and harmonious expression, as a type of man perfected, whose pæan of praise shall be to impart life to the body and truth to the mind of each one with whom he comes in contact.

The life of Solomon presents a picture of the action of higher and lower forces in the complex organization of the human mind. His succeeding to the throne of David, whose life had been a continual struggle and warfare, denotes the *rest* and *peace* that come to the soul after it has successfully resisted and overcome the natural tendencies and motives that prevented its upward growth.

The Philistines and other warlike tribes with whom David fought, represent all the ungodly conditions that organically possess us; and until they are subdued no *rest* can be obtained, the temple cannot be finished.

The words of David's charge to Solomon, (1 Chron., 22: 6-19,) conceal the working of physiological and psychological laws. It is not the utterance of man to man, but a description of the preparation made in mental growth and organic structure, from which the *real temple* of body and mind is to be perfected for the indwelling of the Holy Spirit. The gold and silver, brass and iron, stone and timber, are fundamental principles that have been accumulated in the soul-growth of the ages past; and this higher Germ, or

Overshadowing,—Solomon,—is to have them all at his command.

The dream of Solomon, and his choice, (1 Kings, 3: 5–15,) prefigure what was consciously realized by Jesus, and which he declared necessary for every one to attain. In Gibeon, in an *exalted* state, when all the lower nature is asleep, or made negative, then the highest faculty of the soul can commune with its God, exclaiming, I am but a little child, a tender germ, placed in the midst of contending desires and propensities—a people, or collection of lower faculties, so many that they cannot be numbered; give me therefore an understanding heart, teach me thy law and method, imbue me with thy power, that I may bring forth the fruits of reason, judgment, and right. Whenever we thus seek *first* the kingdom of God and his righteousness, all things needful shall be added; as related typically of Solomon.

The account of the building of the Temple (1 Kings, 6: 1–14) is a figurative description of the construction of the mind by an orderly process of Overshadowing, the Insertion of Shoots, and Race-mixture, continued until man universally shall fulfil, as did Jesus, the etymological meaning of the Hebrew words for *Temple*, or the *House of God*. These words *haykol*, *mishkon*, and *bayth Elohim*, describe that which has been built up, completed, fortified, defended, prepared to receive and hold the presence and inspiration of spiritual intelligence, goodness and love; made ready to understand and obey the Law and Word of

God, and by it to be nourished and strengthened. The silver, gold, and precious stones, the cedar, palm, and fir, denote different processes of unfoldment by which the human soul is wrought upon and beautified. The stones put together without the sound of hammer, or other tool, denote the foundation of all growth laid in the formation of cells by the silent working of the Power of God sent forth in germs or principles of life.

The three Chambers of the Temple represent the three departments or divisions of nature and power in man,—physical, intellectual, spiritual. So each part and portion of the sacred edifice stands for some faculty and function belonging to the perfected human mind.

The Ark of the Covenant, brooded over by the sacred cherubim, and containing the tablets of stone upon which the commandments were written, Aaron's rod, and the pot of manna, placed in the holy of holies, symbolizes the soul overshadowed by the Power of God in its highest capacity, with his laws and statutes written in the mind and heart, and continually sustained by the food of His Word, and the product of the rod that buds, the shoot that brings forth life.

The Oracle denotes the highest and innermost recess of the soul, through which communion is held with the angels of God. The veil surrounding the holiest place has never been permanently parted for spiritual perception; but behind it the high-priest of

many a soul has passed and brought back to the world the inspirations of poetry, music, art in all its forms, philosophy, and discovered laws and principles, for the unfoldment of the masses of mankind.

The dedication of the Temple by Solomon (I Kings, 8: 22-36), symbolizes the accomplishment of the union of a spiritual nature with man, as the avenue through which that Power the heaven of heavens can not contain, shall have access to the human soul.

The story of the Queen of Sheba paying homage to Solomon because of his wisdom, is what each one must realize in truth. *Sheba* signifies *a captive bound*; the queen is *one who rules*. Thus the queen of Sheba stands for the governing forces and conditions of the natural and intellectual man, which must become, like Paul, a prisoner of Jesus, the highest nature bestowed upon the soul, of which Solomon was a type. All the riches of material wealth and mental power that we possess, must and will be gladly offered, to carry on the work such *wisdom* shall direct, when we realize the unspeakable boon that has been conferred upon us in the gift of that sun of our souls, the Spiritual Overshadowing, which is to lead us into all truth, and by it make us free indeed from ignorance, disease and sin.

In the story of Solomon's fall, (I Kings 11: 4-13:) the matchless truth and beauty of the inner, higher meaning of the Word, becomes more and more apparent to the eye that can see, and the ear that can hear, the things of the Spirit. Because of the influence of

his many wives, Solomon is led to forsake his God and follow after idols. Because the highest nature within us is organically joined, married to the many lower appetites, desires, emotions and propensities, it must at times be subject to their power until their nature has been changed. Baal and Moloch, Chemosh and Ashtoreth represent the passions, Envy, Hate, Anger, and Jealousy, at whose idolatrous shrines all humanity are burning incense. The spirit of the ancient outward worship of animal forms as gods, is still alive in man, whenever he permits the lower nature within him to rule. As the coming of Jesus prevented the perpetuation of the idolatry of the Roman world ; so the birth of the same nature in our souls to-day is the only way by which the essence of the worship of false gods can be overcome.

The anger attributed to the Lord because of Solomon's alienation describes, in the original meaning of the word *ahnaph*, the breathing or sending forth of those creative forces by which we are to be developed until the Spirit can descend to remain, abide and rule in us continually, as in Jesus. Wherever in the Bible, God is represented as being jealous, angry or repentant, the etymologies of the words describe his energy at work in the unfoldment of the soul in obedience to laws as perfect as those defined by his love, his pleasure, and his grace.

Had not the real status reached by all the patriarchs, prophets and kings, been declared in the record of their shortcomings and wickedness, the mind in its

feebleness would have revered the persons, instead of the Power of God. But as it is, Jesus stands alone as the fulfillment of the laws and commandments, types, symbols and prophecies of the past,—the first-born of many brethren yet to be.

Isaiah, Jeremiah, Ezekiel, Daniel and the minor prophets represent, in differing degrees, the development of that soul-intuition which in its full flowering knows that before Abraham it was, and that as in time past without beginning it had being, so in the ages yet to come, without limit of length, it shall endure. This prophetic consciousness sees the future as already realized. It condemns us by its insistence on immediate conformity to the Christ type, while it is big with blessing for us as we enter into and maintain relations favorable to its fulfillment. They on whose lips of old the coal of fire was placed, foreshadowed in their fervent words that state of sonship which receives the spirit that abides. This, when attained, develops the power of prophecy as a permanent principle.

The Book of Jonah is one of the beautiful stones in the mosaic of the Bible. Like all the others it illustrates a process of growth in the soul of man.

The name Jonah signifies *the dove*, whose qualities are *fecundity, gentleness, brooding*; symbolizing the Divine Love and its overshadowing presence in the soul. Amittai, spoken of as the father of Jonah, *firm, faithful, steady, true*, represents the quality fitted to beget the consciousness of the overshadowing presence of love.

Nineveh, that great city of three days journey, was dedicated to Nīnus the fish-god, who, like the man-bull, stood for the type of generation on the lower plane of animality. The inhabitants of this great city were worshippers of this god of abundance. Nineveh symbolizes the mind in earthly relations, governed by lust and sensuality, ignorant of the higher, spiritual faculties of the soul, and unable to help itself out of its bondage. To this condition must be sent the prophetic principle, personified as Jonah, which, plastic to its inspiring source, will teach, subjugate, and finally transmute into its own divine state, the animal strength and courage of the earth nature. But this higher intuitive faculty is, at first, timid and shrinks from the difficulties and trials incident to a battle with the animal nature. In its dawning consciousness the Jonah has yet to learn implicit trust in the guiding Spirit of Love and Truth, and tries to bury itself in Joppa, which defined, means *the beautiful, rounded out form of mortal sense*. It cannot rest there, however, and is hurried down towards Tarshish, the state of being *broken into pieces*, and subjected to Spiritual Truth. "Every ounce of dross costs its ounce of gold," and the fare must be paid when the higher faculty of the soul attempts to escape from the promptings of inspiration by going down into the ship, or *dry* and *scorched* mental state wherein the consciousness of man sleeps while he seems to ride untouched amid the ever-moving waters of the forming, moulding power of creative wisdom.

But the wind, breath, Spirit of the Lord moves upon the salt and barren sea of human passion and sensuality until the soul of the real Hebrew, the faculty *from across the river* of propensity, is aroused to find itself cast out of apparent security into the depth and darkness of despair, the belly of the great fish which is the type of an order moving in the unformed sea of mentality, prepared and permitted to influence and to possess the soul for a time. The power of this Order, over man, is limited, and, when the purpose for which it is intended is accomplished, the soul calls upon God, repentant and conscious that in obedience alone is salvation.

Out of the belly of hell, submerged by the waves and the billows of violated Law, his intelligence wrapped about by the very weeds of earthly discord, Jonah still could remember and call upon his Deliverer. Through this process every soul, that merely seeks a sign and wonder, must pass, that real repentance may result in lasting change of thought and act, as exemplified by Jonah and the Ninevites.

As a poem descriptive of the growth and development of a soul from out the sign and form of things, into the real and true, the Book of Job is unsurpassed. The hero of this ancient epic does not so much express the self-righteous man, as the awakened enquiring soul obliged to move from its resting place in the delights and prosperities of the physical plane of life.

The name Job means *to be an adversary, to hate,*

also *breathing after, desiring and loving*. He has become an adversary to the old condition or forms and ceremonies in which, at the opening of the prologue he is so faithful.

Hate and love are the negative and positive manifestations of the same creative current. Satan, the adversary, representing the principle of antagonism, or resistance, presents himself on the day, or period of awakening, and is useful in destroying the old condition of mind expressed as satisfied in the outward perfunctory observance of duty and love toward God and man. •

The three friends Eliphaz, Bildad and Zophar, manifest respectively the state of *the lover of gold, and material wealth*; *the contending, disputing* frame of mind; and that condition which *will not be still*. These conditions of mind can only see suffering in loss of property, and bodily trial as direct infliction from an angry monarch such as they can comprehend.

Uz is *soft and sandy earth*, and describes the lower nature of man where-on is no secure resting place. In the account given, Uz is *outside* of the Holy Land. Ungoverned by Spiritual consciousness the mind can only comprehend inexorable law from its own standpoint, and knows nothing of obedience from the love of Truth and Right.

The merely moral man lives up to his sense of Law because he fears the consequences of doing otherwise, while the Spiritually awakened man must live up to the Law of Love because he loves it. The soul can-

not be allowed to stop at the moral stage, it is impelled onward by divine force until it arrives at the birth to consciousness of its oneness, harmonious relation, with its Source which is Love. Humanity has, as yet, but a faint apprehension of the meaning of Love. Its essence is to give, to bestow itself, becoming as nothing that its object may appear to be all. What mortals call love is often lust, love of personality instead of principle. Man cannot stop here, he is destined for a higher inheritance. Job represents the state of the soul filled with hunger for that knowledge of God which Jesus says is eternal life.* Such a soul must have its hunger satisfied no matter at what cost of suffering on the physical and mental plane, and, like Job, it will be gratified.

Elihu—*Whose God is He, Jehovah*, will awaken and, coming first as a little child, to consciousness, will show that "there is a Spirit in Man, and the inspiration of the Almighty giveth them understanding" (32 : 8). To this dawning spiritual faculty all the rich treasures of the intellect must kneel in subjection, to this every thought must yield, and "it will grow in wisdom and stature" until it reveals the clear voice of Jehovah Elohim speaking in the soul even though from out a whirlwind.

In the 38th chapter, Job hears the Voice, and at last in Chapter 42 : 5 he says "I have heard of Thee by the hearing of the ear, but now *mine eye seeth Thee.*" All his prosperity and peace are restored to him on the higher, enduring basis of Love; having

sought first the kingdom of God all other things are added. What a transition, from the apparent security of the natural, animal and moral planes, to the real permanence of the spiritual knowledge of the character of God and of His Sons.

The opening verses of the 38th chapter are particularly noticeable, in fact the beauty increases from the 33d, and as he reads one is lifted above human discord into the region where peace reigns supreme; above the storm of unconquered emotion into the *still place* where God speaks.

CHAPTER X

THE SIXTH CREATIVE DAY

The real temple finished in the typical human life.—The dispersion of the ten tribes and captivity of the two tribes, in obedience to the universal plan of unfoldment.—The purpose of the conquests by Cyrus, Darius and Alexander, as a preparation for the coming of Jesus.—The typical expansion of the intellect in Greece the fulfillment of the prophecy, I will enlarge Japhet.—The work accomplished by the universal domination of the Roman Empire; of what it was symbolic.—Union of physical, intellectual and spiritual states preparatory to the Overshadowing of the Most High.—Joseph and Mary represent the physiological preparation that had been made for the begetting of Jesus.—His conception and birth took place in obedience to the Law of Laws, and all other laws.—The work of creation completed individually in Jesus as the type of the universal perfection of humanity.—Etymological and psychological interpretation of the sixth day of creation, in which man is finished in the image of God.

Let us now trace the building of the real temple, THE MIND OF MAN, that was to be the conscious receptacle of the Divine Spirit. Its foundations had been laid in Egypt and in Babylon, in the gradually accumulated power of those nations in the Hamitic, physical, domain of progress, making known a perception of the numbered relations of things in the material realm, by the construction and sustenance of cities and governments. Its different courts and pillars were being formed and put together in Assyria, Persia, and Greece, through the development of laws and literature indicative of the expansion of the Japhetic, intellectual nature. Its glorious dome was

being fashioned in the Line from David downward, whose ultimate, in Jesus, should show the *Spiritual*, or highest part of the sacred structure made complete.

About the time of the construction of the typical temple in Judea, 1000 B. C., the Grecian Homer poured forth in that tongue the manifestation of the union of his soul with an order of the Creative Power which through him made known in the forms of language the eternal rhythm of the spheres, his works becoming a store-house to which the poets of all succeeding ages have gone for imagery in the intellectual realm of thought. Hesiod and the minor poets continued the same work in lesser degree. While Lycurgus and Thales, Pythagoras and Pericles, Socrates, Plato and Aristotle, stand out in succession the most prominent in the typical Japhetic line of progress, as individuals prepared by the Overshadowing Power of God to bring forth food for the mind of man in that order of his growth, in the same way and for the same end, that David and Solomon, Isaiah and Jeremiah, Ezekiel, Daniel, and the lesser prophets, gave expression in the Hebrew language to imagery which has been the bread of life to countless thousands of the race.

Spiritual types of the old dispensation, having reached their perfection in the construction of the Temple by David and Solomon, occupy a subordinate place during the period of transition toward the organic attainment of that which they prefigured,—

the completion of the creation of man in the image of God.

With David the current of descent from Adam is parted into two streams, one carried onward, as stated in the first chapter of Matthew, through Solomon and Rehoboam down from generation to generation of their direct descendants, to Joseph the earthly progenitor of Jesus; the other, as given in the third chapter of Luke, was handed downward through the lineage of Nathan and Mattatha, to Mary the mother of Jesus, although her name is kept concealed according to the ordained custom in keeping the Jewish tables of descent, which only give the names of men. The great importance of these two branches of the chosen stock will be explained a little further on, as we trace in one the descent of man from God, and in the other his return to his Celestial Source.

The destruction of the temple and carrying away of the ten tribes into captivity, 720 B. C., by Shalmanezzer, or Sargon, the king of Assyria, never again to be returned to Palestine, marks an epoch in human history, whose value has not been fully apprehended because its cause and purpose were spiritual, but whose processes and effects are in perfect harmony with the method of creation from the commencement.

The ten tribes bore with them as a part of their organic nature the possibilities foreshadowed in the typical faith of Abraham, the mentality of Jacob, and the results produced by the operation, for many centuries, of the law and ritual that came through

Moses. In obedience to the principle of *race-mixture* they were amalgamated with branches of the descendants of Ham and Japhet, Assyro-Babylonians and Thracians, Medes and Persians, losing their national characteristics, their language and their religion.

From this commingling of different stocks, new tribes came forth called Goths, which were variously distributed and absorbed as leaven by the Japhetic Slavs and Teutons, Gauls and Celts, of central, northern and western Europe, forming a physiological basis for future great unfoldment, when they should receive the influences of the Christian dispensation. Whereas, those members of the Japhetic or Aryan branch who had gone to India did not receive this higher influx from the Israelitish tribes, and have never, as a nation, overcome the Cainite nature with which they there became associated. The mission performed by that portion of this newly-formed stock which retained the distinctive name of Goths, will be explained when we come to consider the means that were used to spread the Gospel taught by Jesus and his followers.

Another important epoch is marked by the carrying away of the two tribes, Judah and Benjamin, into captivity by Nebuchadnezzar the King of Babylon, 588 B. C. They were there brought into contact with and received the benefit of the Hamitic and Japhetic, physical and intellectual development, that had accrued from the race-mixture and soul unfoldment represented by that nation, in those two orders

of mind. Seventy denotes *completion*, and this being the given number of years' duration of the Babylonian Captivity, it indicates the *accomplishment* of the result intended by the association of the tribes of the Kingdom of Judah with the people of this land. After their restoration by Cyrus, they gave evidence of the benefit received from their intercourse with foreign nations, by the establishment of schools and synagogues for the more rapid advancement of those two lines, from Solomon and Nathan, to hasten the attainment of their appointed end,—the bringing forth of Jesus.

The operation of the Law of Laws is clearly shown in the lives of such conquerors as Cyrus and Darius, who were prepared instrumentalities used to bring under one dominion many nations, to further the purpose of race-mixture and the formation of a higher stock. Alexander, the Macedonian, affords the pre-eminent instance of the same principle working through similar means for the accomplishment of like ends. Under his leadership all the nations of the then known world were brought beneath the supremacy of Greece, as a type of the *intellectual* unity and perfection which must always precede an organic spiritual state. By his direction Jewish colonies were planted in the cities of Asia Minor, where five centuries later, the seed of the Christian Church was to be sown in the soil that had thus been prepared. He founded the city in Egypt which bore his name, and which became the center of learning and

education, where the master minds of the race for many ensuing centuries were fitted for their missions.

As Abraham, Jacob, and the early patriarchs, turned to the fertile land of Egypt for corn, so the philosophers of Greece, and, later on, the fathers of the early Church, as well as the teachers of Gnosticism and Neoplatonism, looked for intellectual food to the literature and lore centered in Alexandria.

When contemplating what has been wrought by the Creative Power in a lower domain of its action, we should always seek to see its correspondence to what has been done in a higher order. Warriors, like Alexandria and Cæsar, who conquered nations by the force of arms; and orators like Demosthenes and Cicero, who won men by the power of words, were overshadowed, it is true, to do their special work; but they were only signs, far removed from the truth of that state of soul personified in Jesus, which marshals the armies of heaven that the earth shall be made its footstool, with the sword of the spirit vanquishing its foes, and leading the mind captive by the irresistible logic of the laws of life present and future.

As the Line of his descent approaches its completion in the ruling *unity* of the nature of Jesus, we behold in the history of the Roman Empire its outward correspondence. From an origin shrouded in obscurity and by a growth for many generations insignificant, Rome had risen step by step to be the

mistress of the world. At the coming of Jesus her dominion embraced the highest representatives of Hamitic, Japhetic and Shemitic development. Egypt, Babylon and Persia, Greece and all her colonies, were included in that vast empire of which Judea was deemed an unimportant province. All the law and literature, religion, philosophy and art of the past were mingled in Rome. The typical perfection of physical, intellectual and spiritual growth, which had been achieved in Egypt, Greece and Palestine, here united to form a mental matrix, for the reception of that seed of truth which in process of time should bring forth the organic universal fulfillment of all that had been prefigured through a few individuals specially prepared.

At this point in the world's history, its central fact occurs, in which all laws are centered, from which all power proceeds,—the begetting, birth and life of Jesus, son of man by natural evolution, child of God by spiritual involution, whose nature and mission rightly understood solve every problem connected with the origin and destiny of the soul. In the record of his conception the Law of Laws is revealed, and the missing causative link supplied which makes science religious and religion scientific.

Because of the weakness, the ignorance and earthiness of unfinished man, the action of the Overshadowing Power of God had to be set forth in the Gospel of the New Testament in the same parabolic allegorical language as the account of creation given in

Genesis, that it might be adapted to the necessities of the human mind in all stages of unfoldment.

The idea so long entertained of the making of something out of nothing, the formation of the earth and all that dwells upon it in six literal days of twenty-four hours each, the creation of man out of dust and of woman from the rib of man, and their fall from a perfect state by giving heed to the sophistry of a snake, belong to the same category as the conception that a personal God overshadowed a Jewish maiden and brought forth a son. But as we have seen, that underlying the literal narrative of the Old Testament there is conveyed by the original sense of the words, a statement of creative Laws and Principles ; so is the same truth made apparent by a similar analysis of the New Testament.

The account of the appearance of the Angel Gabriel to the Virgin Mary, and his announcement, "The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee, wherefore also that which shall be born shall be called holy, the Son of God," is an objective picture of the working of creative forces in every human soul. The Virgin Mary represents the female, *receptive* state which was first personified as Eve, and through which all higher mental power has come, when it has been impregnated from above.

A virgin, *parthenos*, *bethulah*, *almah*, signifies *that which has been set apart, consecrated to a special purpose*. Mary denotes *fullness*, and *rebellion*. Thus

we have a perfect definition of that receptive state of the soul, which, in the Line from Seth downward, had been *kept apart* and *consecrated* to the special purpose of bringing forth types and prophecies, statutes and commandments, pertaining to higher or spiritual things; and now that the *fullness* of time had come and the work of preparation was accomplished, the soul *rebelled* at the rule of symbols and signs, and by its organic state attained, refused to receive the generative action of any order of power and intelligence except that most high which should finish and complete it. Through physical, intellectual and moral conditions, high, higher, and still higher, it had passed, and now the *spiritual*, the *highest* state of consciousness, was to be gained. And what took place then must sooner or later become the experience of every soul.

Joseph, the husband of Mary, represents, as his name indicates, the masculine *positive, organizing, constructive* power of the human intellect. Although the highest product of ages of growth and progressive creation, this state of mind does not *know*, cannot understand, that interior receptive condition which Mary personifies, until after it has brought forth the fruit of its union with a higher Power.

Joseph and Mary, as individuals, were the highest offspring of the two lines of descent from David, the one through Solomon and the other through Nathan; and in body and mind they represented the best results reached through the ages of physical, intel-

lectual and moral culture bestowed upon their families for the sole end of fitting them, physiologically and psychologically, for a mission of greater importance than had ever before been performed by human beings. Every spiritual engraftment bestowed upon their stock, from the time of Seth to that of their immediate progenitors, had acted as a transforming leaven to change and bring into subjection the lower nature, soften and make pliable the intellect, and establish the rule of the moral faculties ; so that when their child should be begotten it should not be contaminated by animal lust or the pride of material knowledge. Owing to the work of special preparation that had been bestowed upon their direct lines of descent, they possessed natures organically different from the masses of the Jewish people, and were fit instruments to co-operate with the action, in its highest capacity as connected with the soul of man, of that Overshadowing Power from which all life has come, and which always acts in conjunction and in harmony with natural laws by it ordained.

The very words with which the Gospel of Luke begins, show forth the lofty standpoint from which the book is written that contains the fullest statement of the bringing forth of Jesus.

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

Even as they delivered them unto us which from the beginning were eyewitnesses, and ministers of the word ;

It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

That thou mightest know the certainty of those things, wherein thou hast been instructed.

To every excellent Theophilus, *every true lover of God*, those angelic messengers who from the commencement have participated in His creative work, indite this record of the laws governing that spiritual kingdom which was opened to the perception of Jesus, and of whose sovereignty he was the living exponent. It matters not how many years elapsed after the termination of the mission of Jesus, before the Gospels were written; for they are not the product of the intellectual faculties, but the pictured imagery received through inspiration, their parabolic statements sufficiently corroborated by the mighty influence exerted over men by the transcendent life of him whose history they recite.

The highest order of soul-power was manifested by Jesus, and its causation is set forth in the words, "the Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee," which refer to an interior spiritual generation, which could not have been made known but by this revelation and its proof,—the historical Messiah.

The Creator's ordained method for the propagation of physical forms is written in the constitution of the male and female of every species. The New Testament was not given to tell how the *body* of Jesus was begotten, or to throw the human mind into a permanent confusion by affirming the violation, or setting aside, of the most fundamental law of nature. Jesus did not come into the world to show a physical strength greater than that of the gladiators of Rome,

or to overcome by superior argument the schoolmen of Greece. His distinctive power was SPIRITUAL; and, as like causes *always* produce like effects, its origin was *spiritual*, although his physical, intellectual and moral states were begotten by Joseph and Mary in the same way that every other child is begotten, and carries with it the organic development reached by its parents. Hence the story of his birth was written to convey to us spiritual truths, as soon as we should become sufficiently emancipated from the flesh and its lusts.

This is also true of every portion of the record of his words and works. And as we come into conformity to the precepts he propounded, there will be wrought out in our experience, in change of character, disposition and habits, in transformation from ignorance, selfishness and disease, the reality of all the wonders told of him.

The realization of this is made possible because, through nineteen centuries of gradual growth, the Messianic Leaven has worked in men and nations. Building, as God ever builds, in an orderly way, we find, first, a physical or Hamitic christianity, with signs and symbols appealing to every sense-perception, moving the unenlightened mind through hope and fear. This is expressed in organic form by the magnificent ritual and elaborate institutions of the Roman Catholic church.

The second stage, the Japhetic or intellectual manifestation of christianity, is shown in the varied sects

of Protestantism, with their clashing creeds and speculative doctrines.

The third, the Shemitic or spiritual, has already been begun in the consciousness of many. It is to be the distinctive mark of this and the coming age. It is the universal Christ to be born in the souls of men, to make them free through knowledge of the truth, which is the perception of the relations of things as they really are, as distinguished from belief in illusory appearances.

The monstrous notion of a carnal God was the best that man steeped in sensuality could entertain; and, as a consequence, the circumscribed personality of Jesus has been idolatrously worshipped, instead of that Almighty Power of which he was the individual embodiment. By calling him God, undeveloped man has justified himself for not endeavoring to conform to the pattern set by the Christ, although he explicitly declared there was no other way except the path that he pursued.

Because of the spiritual faculty developed by the impact of the highest overshadowing, Jesus was what he was; and he declared to Nicodemus that until other souls had realized themselves as begotten and born from *above* (which is the literal rendering of the original Greek of John, 3:3), they could not apprehend the laws of that higher kingdom. Hence it is that the Universal Method of God in Creation, the Sowing of Seed from unseen Creative Orders of intelligence and power, could not be discovered until now, when,

because of the intellectual and moral development that has taken place since the coming of Jesus, a large portion of the thinking world have been made conscious of that spiritual order which he so perfectly made known, and are thus prepared to understand the Law of Laws.

In Genesis 1, 24-31, the literal record of the sixth creative day is set forth as follows :

And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and the beast of the earth after his kind : and it was so.

And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind : and God saw that it was good.

And God said, Let us make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

So God created man in his own image, in the image of God created he him, male and female created he them.

And God blessed them, and God said unto them, Be fruitful and multiply, replenish the earth and subdue it ; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed ; to you it shall be for meat.

And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein their is life, I have given every green herb for meat : and it was so.

And God saw everthing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

The typical line of creation from Seth, Noah and Abraham, onward, terminates with Jesus, MAN made in the image of God, according to his plan. In him, as the perfected microcosm, or little universe, the essential nature of all things of heaven and earth were contained, and the higher had dominion over

the lower, because the increase of the earthy nature had been subdued.

The words, "Let us, or *we will*, make man in our image, after our likeness, *naase ahdham betsalmanu kidhmuthanu*, are written in the language of prophecy, foretelling the agelasting process of *overshadowing* and mental development by *signs* and *correspondences*, which should finally bring forth in the human form a *similitude* of the Creative Power. Immanuel, *God with us*, was this completed *pattern* and *image*, fulfiller of all former forecasts and promise of the perfect race.

Male and female, positive and receptive states of the soul, were harmonized in Jesus, and by their fruitful union his power was multiplied, and his rule established over the nature of everything that moves in sea, or air, or earth, represented in his own individuality.

His food was the fruit of the faculties engrafted into the stock from which he sprung; and this was the meat of every creature of the earth and every product of the air or spirit, centered in his being. Each age preceeding this has been *good*, in its degree; but this is *very good*, the fulness of perfection.

Sixth, *shishi*, signifies, *set, fixed, established, completed*. It describes the finishing of the creative work that commenced with Adam. In Jesus was the Temple built,—a body, mind and soul prepared for the indwelling of that Spirit which had moved upon man from without, through all the stages of his

growth, and which is to finish all humanity, as was the one, when the days of labor with each soul shall have been fulfilled. Then will mankind make known,—as do the crystal, plant, insect, fish, reptile, bird, and beast, in their less complex degree,—the wisdom and glory of God, through a form prepared, created, finished, to do his will.

CHAPTER XI

JESUS THE CHRIST.—THE BIRTH AND PROGRESS OF CHRISTIANITY, PREPARATORY TO A SPIRITUAL CONSCIOUSNESS.

The New Testament of the same two-fold nature as the Old.—Interpretation of the subjective and objective import of the leading events in the life of Jesus.—Thirty years of preparation.—Fasting and temptation.—Sermon on the Mount.—The Lord's Prayer.—Choosing of the disciples.—Mental faculties represented by the twelve apostles.—Simon Peter, the rock of reason and understanding, the only foundation for the real church of Christ. Orderly preparation in humanity for the second coming of Christ, in the souls of men.—The miracles, or signs of power ; their real nature and highest significance.

In Jesus, all that was prefigured in the preceeding ages was fulfilled, and his recorded history is the expression of what must occur in every soul when made receptive of that principle of life which he personified. And if we first understand his own *subjective* nature we can then readily apprehend the results he wrought when here, and that have since followed his coming.

The story of the child Jesus born in a manger, pictures the coming forth of the highest spiritual individuality in our souls, where animal conditions have been fed and sustained, and in a land whose ruling power, or Herod, seeks to destroy the new life coming forth, as Cain killed Abel, and as Pharaoh slew the children of the Israelites. The offering by

the wise men of their choicest gifts types the acknowledgment by the intellect of its inferiority to the spiritual, the Christ. The Jesus, being a germ from the Highest, sent *to finish, to save, to make whole* the mind and body with which it is associated, is protected by the Angel of that realm, and through the darkness of Egypt is led, and from it delivered at the appointed time.

At the age of *twelve*, or when all the faculties have been affected by the presence of the higher germ, Jesus is represented as teaching the doctors in the temple, who marveled at his wisdom. At this time the soul is made to realize its dependence upon another Parentage than that of its earthly father and mother. But this consciousness cannot abide, until the thirty years of development have elapsed and the power of Jesus has descended into the lower nature and conformed to all the requirements of this period of preparation and transition, whose culmination is typically marked by his baptism in the Jordan and the descent of the Spirit to *remain*.

The word-picture of Jesus fasting forty days and then conquering the devil, describes not only the imbuing power of the spirit, when through abstinence for time sufficient for the accomplishment of a *regenerative* purpose, which is indicated by *forty days*, the physical forces have been made negative, but it also signifies the bringing about of a mental state which the Hebrew word for *fasting* defines as *a turning and revolving* in the innermost thoughts and feelings,

overthrowing the rule of appetite and emotions, and erecting the standards of justice and law as an impregnable bulwark of defence against all the temptations of the flesh.

In the Sermon on the Mount, the axioms of a higher life are stated, and obedience to the law of love set forth as the very instinct of spiritual self-preservation. It is the Jesus communing with the twelve principal faculties and the multitude of conditions within us, weighing and measuring the ingredients of motive and act that shall enter into the constitution of the new man. As an instance, interpret from the original Greek, and with the light of the Law of Laws, the injunctions given in reference to PRAYER. Retire into the secret place of the soul, where God already is; then contemplate that Fatherhood which has begotten all that has existence; sanctify his name by giving full expression to his power that moves within; permit its will to be accomplished in the earthy lower nature as it is in the spiritual; hunger and thirst for that sufficient food of law and truth the unfolding mind requires; forgive, throw forth a power, to those who are less developed, and thereby a greater power shall be received; seek diligently to attain a state, like gold thrice proven in the fire, where former trials shall be unnecessary; strive with all thy strength, put forth an untiring purpose, to be delivered from, to be born out of the dominion of evil, its ignorance, imperfections and disease, its unavailing toil and sin. From every soul that passes through this experience in consciousness and understanding, a true *amen* goes

forth, for that is the Hebrew word for the *faith* which was defined in the Abrahamic age as the only permanent foundation for a never-ending progress.

The Greek word for prayer, *euchomai*, signifies to *pour forth rightly, to tend in the right direction*; the Hebrew, *palal*, denotes the proper use of the mental faculties in *reason* and *judgment*, as well as *entreaty* and *supplication*.

From the standpoint of its inner meaning, we look upon the Bible as we do upon Euclid, or the first principles of any science. We hold that the Almighty always means exactly what his laws declare; never more and never less. Thus when it is affirmed that whatever man may ask the same he shall receive, provided he ask not amiss, it is but the declaration that there is, and ever must be, an unfailing response to every true aspiration of the soul. It has no reference whatever to any lip petition or formulated prayer. It denotes the asking and desire that come from a state reached in organic unfoldment where, because of the birth of a spiritual faculty in conjunction with the soul, there is a continual, although it be at times unconscious, demand to be fed and led, nurtured and sustained by the Power that gave it life.

Prayer is a state of the soul prepared to receive higher and still higher knowledge of the method and laws of its Creator, that its life may more and more be consciously conformed to the Divine. This state cannot exist separate from a sense of absolute dependence upon the Author of all that exists, true humility,

and proper respect for every agency He has ordained for the development of life from lower unto higher conditions. For faithful prayer is oneness of the will of man with that of God through knowledge of his laws and glad obedience thereto.

True prayer is most beautifully symbolized by the tiny plant upshooting from the earth and asking of its God all that its necessities require. Warmth and moisture germinated the seed from which it sprung, and now that it is a thing of life, quick to its call the sunlight and the atmosphere respond, the yellow ray unlocks the carbon, sets it free for the nourishment of the plant, cells are formed and growth ensues. So with the human soul. Its seed of life and immortality has been quickened. What is needed is the sunlight of God's law, the atmosphere of his spirit. Through the freedom of the will those relations must be entered into and maintained that shall fulfill the precept, man ought always to pray.

We have learned that the Bible is a record of soul-growth from its minimum in Adam to its maximum in Jesus. Each individual mentioned, and each event described in the Old Testament history of development, marked a degree reached in the working of the Power of God upon the soul of man, first in the physical and intellectual domain, and then in the moral and spiritual. Accompanying the definite marks of progress made, occurrences are continually recorded, and individuals described, of a prophetic nature, foreshadowing powers and attributes which

were organically embodied in Jesus. As examples of this we can here only revert to the sons of Noah, and the sons of Jacob or Israel. Shem, Ham and Japhet stood for the spiritual, physical and intellectual natures of man, as the root meanings of their names implied, and as the characteristics of their descendants demonstrated. The line of Shem brought forth and carried on the signs and forms, rites and ceremonies, concerning higher or heavenly things, preparatory to the coming of the Christ. The line of Ham founded and perpetuated the material might of Canaan, Chaldea and Egypt. That of Japhet reached its perfection in the literature and learning of Greece.

In the names of the sons of Jacob, as the fathers and founders of the tribes of Israel, and the typical characteristics of each, from Reuben to Benjamin, there was given a complete chart of the twelve fundamental faculties of the mind, which were finally fully evolved and harmonized in Jesus, the record of whose birth and life, words and works, as given in the Gospels, sets forth that which, sooner or later, must be realized as truth by every soul, within itself.

At the commencement of the active mission of the Son of man and Son of God, the fully fashioned soul, an outward objective form was instituted to represent the true condition he individually and subjectively had attained. In him all the faculties were indued with power, acting as members of one body in obedience to the Divine Will. The Power of the Host High, brought in contact with his soul con-

sciously, overcame in him the sin, disease, ignorance and imperfection of the ages. An exterior manifestation of the same power and development of faculties which in process of time was to be realized by mankind universally, was given in the choosing of the disciples.

In the Christian Dispensation the twelve disciples take the place first filled symbolically by the sons of Jacob, and Tribes of Israel ; and they represent in a still higher form the twelve basic functions of the human mind. With this as a starting-point we are prepared to inquire, Of what particular characteristic was each disciple the embodiment ?

The first disciple called by Jesus was Simon Peter. His selection by the Messiah was fraught with a significance which can only be understood by studying it as literally recorded, coupling with it the symbolic import as defined in the inner, primary meaning of his name, and tracing in human history the working of the principle of which he was the personification.

Taking the list as we find it first given in Matthew 10, 2-4, we see that the name Simon is the same as the Hebrew Simeon, and signifies *to hear, to understand*. Peter is *a stone, or rock, a firm foundation*. Thus this disciple represents the basic principle of human *reason*.

Andrew, the name of the brother of Peter, signifies *strength, firmness*, the fixedness of purpose that is joined to every right understanding.

James the son of Zebedee represents the *spiritual-*

ized volition, the human will made one with the divine.

John personifies the principle of *love* in its highest, most universal aspect.

Philip indicates the affectional nature expressed on a lower plane.

Bartholomew, *the divider of the waters*, symbolizes the faculty of *judgment*.

Thomas, *the twin*, the coupler, the combiner, the attribute of *comparison*, or imaging power.

Matthew, the inward teacher, prophecy, *intuition*.

James the son of Alphaeus, the natural physical *will*, the lower phase of the volitional attribute represented by James the son of Zebedee.

Thaddæus, Lebbaeus or Jude, stands for the quality of *praise* or *faith*.

Simon, the Canaanite, the feminine, negative or receptive side of *the faculty of understanding* represented by Simon Peter.

Judas Iscariot, *the Lord-murderer, selfishness, he who dwells as in a walled city*. When this natural selfhood or proprium repents and destroys itself, the place of Judas is filled by the inner consciousness of truth, Matthias.

And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sickness, and to cast out devils ; and Simon he surnamed Peter.—Mark, 3, 14-16.

In each of the other Gospels also, Simon Peter is mentioned as the first apostle ordained ; showing thus the fundamental importance of his position as

a person, and as the representative of an all-embracing principle.

Jesus asked his disciples, (Matt. 16 : 13-19):

Whom do men say that I am !

And they said, Some say thou art John the Baptist ; some Elias ; and others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am ?

And Simon Peter answered and said, Thou art the Christ, the son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona ; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say also unto thee, Thou art Peter, and upon this rock will I build my church ; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven ; and whatsoever thou shalt bind on earth shall be bound in heaven ; and whatsoever thou shalt loose on earth shall be loosed in heaven.

These words addressed to the Palestinian fisherman, nineteen hundred years ago, are the voice of God to man at the present time, and in the ages to come. It is the declaration that the true church of the Christ must rest upon the human *understanding* ; that on no other foundation can it be built to endure. Like all the other utterances of Jesus, it was prophetic of what in time was to be accomplished.

It was then impossible for men to love the neighbor as the self, and to have no other God beside the one and true. In the masses of mankind no mental state had been developed to rationally comprehend the way of life eternal ; although the emotions of many were so aroused as to make them willing to suffer and die for that kingdom whose power was induced upon them. As the law of Moses had to be ritualized in the magnificent ceremonial of the Jewish Dispensation, that eventually it might be fulfilled in Jesus, so

his life and power had to be represented for centuries in signs and forms, doctrines and creeds, before they could commence to receive a living, conscious declaration from the souls of men.

As the human soul fell at first in its association with the animal soul and form, and with it performed a work of gradual generation and creation, in conjunction with the action of the Overshadowing Power of God, until the advent of the individual Messiah; so the word and power of Truth that came through him had to descend into the barbarian world to gradually *regenerate* and *recreate*. For the lack of moral power, Babylon and Greece had fallen; and for the same reason the Roman Empire passed away, and the Goth, simple and rude, but susceptible to the influences of Christianity, because of the leaven in his stock, derived from the ten tribes, became the racial foundation for the growth of that mighty tree beneath whose branches all the nations of the earth are to find shelter. But the Jewish stock which remained unmixed with the Japhetic or Hamitic branches, bore no other relation to the spiritual state they typified, than the clay model to the thing of life. Their almost total annihilation by the armies of Titus, 70 A. D., and the buffeting and persecution they received for centuries afterward, was but an objective sign of the suffering that must befall the soul of Jew or Gentile that has not exemplified the nature personified as Christ.

Such a one as Saul of Tarsus, whose name signifies *to ask* represented a soul moved upon from without,

and siezed by the very power against whose representatives he was breathing out threatenings and slaughter. Because he had the state to say, What wilt thou have me do? he could be used to perform a work so mighty. He saw a light outside, and by it was blinded and led captive. But the organic state which he prefigured, the true Pauls of the coming age, shall be they who see a light *within*, and who by following the truth it reveals, shall insure to themselves and their posterity, the fulfillment of the glorious prophecies contained in his epistles.

After the outward Church had been well organized and established by its founders and fathers in the first few centuries of the Christian Era, nearly a thousand years elapsed in which the worship of images and shrines, the adoration of emblems and saints, and the observance and recitation of ritual and creed, under the supervision of priests and popes, was all that was apparent of the religion of the Christ. The new creation that commenced with his advent was carried on in the same orderly way that the worlds were formed, from stratum to stratum, through definite orders and degrees of growth. Its power had first to be expressed in the Hamitic or physical domain, typified in the history of the Roman Catholic Church. It was next manifested in the Japhetic or intellectual degree, by the varied sects of Protestantism. And in the present and coming age its spirit and truth, its Shemitic demonstration, is to be.

The Power of God in Christianity, entered into human affairs as an evolutionary force, becoming as

nothing during the dark ages, the night-time of its action, which preceded the glorious morn whose breaking forth is the commencement of the final cycle, or day of the creation of man.

For many centuries the entire outward Church rested upon the authority of a Roman bishop, instead of the Rock of Reason, the Peter chosen by Jesus. As a seed, the Gospel of the New Testament had fallen into the earthy nature of men. The awful avarice and pride, the lasting lust, ambition, jealousy and hate, made known by the long line of popes from Leo downward, were the expression in different forms, of the same organic animalism which with unbridled ferocity and rage confronted the primitive Christian, causing him to be torn to pieces on the floor of the Coliseum, or tortured and burned at the stake. Although the sign and form successors of Peter, and pretended vice-gerents of God thus made known by their lives that the spirit was still unchanged which centuries before cried, Crucify him, crucify him! yet owing to its effect upon the emotional nature, the outward adherents to Christianity constantly continued to multiply.

When symbols and signs had well performed their ordained work upon the mind, the spirit of a better age found utterance through a few whom the Over-shadowing Power of God prepared as heralds of its dawn. The leaders in the Revival of Learning in the fourteenth century, and in the great Religious Reformation of the sixteenth, were God-appointed mes-

sengers to assist in making straight the way for the final establishment of His Kingdom on earth. When Martin Luther protested against the rule and corruption of the outward representative of Peter, at Rome, he helped to lay the foundation for the future rule of the true *Peter*, the rock of Reason ; the real *Simon*, the human *understanding*. Till then the people had not even had the literal Word for food, but in its stead a liturgy mumbled in an unknown tongue by priests who performed ceremonies and pronounced absolutions, typical of truths they never understood. The same Power that had then fashioned the few to first utter the protests of reason, had prepared the many to respond to the call. Straightway the quickening influence sped in all directions, infusing a new power into every nation and institution in Europe. Where it was not welcomed and accepted, the very antagonism it aroused became a stimulus to greater activity, finally to result in good. Large sections of the newly-discovered America were colonized by those who longed for greater liberty of thought and action.

The Puritanic stock, the highest of the Anglo-Saxon-Gothic race, carrying within it the Faith of Abraham, the Law of Moses, and the Power of Christianity as far as then developed, was transplanted to this soil that should better favor its growth. In the two centuries and a half that since have intervened, mental development has been geometrically greater and more rapid in all departments than ever before. The forms of political freedom, the discovery and inven-

tion, literature, science and art, philosophical speculation and religious aspiration of to-day, each and all show that the foundation has been laid, broad and strong, for that higher unfoldment to commence to appear, the motions of whose unborn life even now we feel.

When Jesus declared the *Understanding* to be the only base on which his living Church shall rest, his words did not refer merely to the possession of intellectual perception, the apprehension of laws and principles governing the material universe. Mighty and enduring as is the good resulting from the acquisition of such knowledge, yet it is but a stepping-stone to that true wisdom which is, *to know God, and the Christ whom he has sent into the world.* This is the only rock on which can safely rest the hope of *life eternal.* This is the pearl beyond all price, compared with which all else is valueless.

To know God, is not merely to become familiar with the most perfect system of formulated theology, or thoroughly conversant with the literal record of the relations of a personal Deity with his people. It is, rather, to have fixed and stamped upon the mind the orderly process by which all life has come forth from that eternal Creative Cause made known in the names Elohim and Jehovah. It is to know the way by which the life of God has gone forth, entered into and become a part of everything that has existence. It is to apprehend the method by which his Overshadowing Power has sown seed and inserted grafts for

the bringing forth and perfection of worlds and the orders of life they contain. It is to *understand* and *obey* the laws he has written, through ages of development, in the physical, intellectual and moral natures of man. And this is the preparation for a knowledge of Christ—that Scion which the Power of the Most High has inserted into the Tree of Life.

To know Christ is not simply to be acquainted with the history of the individual Jesus, and to have had one's emotions stirred to their depths by the record of his life and love and power. A true understanding of the nature manifested by the Anointed One two thousand years ago, can only be attained as his living presence within us to-day repeats again to our souls the question of old, Whom say ye that I am? That Spiritual Germ which the Overshadowing Power of God has in this present age quickened in the life of the race is moving in the souls of men. Conscience and intellect are being made alive to the realization of the nature and real depth of that original sin organic animalism, whose fruits are everywhere apparent in ignorance, disease and crime. Aspirations are aroused, strong and abiding, for a way of salvation that shall be a *present* one, sure and demonstrable. Impulses of benevolence and good-will, deep and sincere desire for a higher life, are making many ready to answer the call, Follow thou me! when the path is pointed out for their orderly actualization, to the eternal good of the self and the neighbor. Happy, blessed, sure to be unfolded, is he who can say to this

Voice, when vibrating within, I know that thou art Christ, the Son of the living God. The Simon Peter has in such a one gained a consciousness never to be cut off, against which the gates of hell shall not prevail. The *understanding* of this fundamental Spiritual Truth, is the *rock* of ages on which God's everlasting temple rests.

From the typical life of Simon Peter, one more vital fact remains for us to learn. He who with no uncertain sound first declares the divine nature of his Lord, in the time of greatest trial denies his Master. "In this night, before the cock crows twice, thou shalt deny me thrice." These are words often applicable to each soul brought into organic relations with that Realm or Order of saving, healing power that was individualized in Jesus. In the fullness of joy that comes with the first realization of the majesty and might, the ineffable wisdom and love of that Nature, a germ of which God in his infinite mercy, his all-wise creative power, has given us, we are ready to exclaim, that though the heavens may fall and the earth fade away, we will never forsake or betray, never prove disloyal or untrue to the light we have received. And yet a little while, in the turning and overturning from the old life to the new, the time of night comes on, the doubts and sophistries of the intellect arise to darken the spiritual understanding; and all that is selfish and earthly within us rebels at the necessity of Gethsemane's agony and Calvary's crucifixion.

It is indeed a time of darkness with the soul, and we are made to realize the full force of those words, "Before the cock crow twice thou shalt deny me thrice." Chanticleer announcing the approach of day affords a striking symbol of that inward monitor who heralds an incoming light. In our blindness, hard-heartedness, fear and perversity, we little heed its earliest call; but when again repeated, as the dawning truth becomes more bright, the Simon, the *understanding*, sees what it has done, and Peter, the *rock*, is smitten by the rod of affliction, and tears of repentance burst forth. From this true starting-point of spiritual advancement, our upward growth is sure, and in it will be re-enacted the truth of each event in the recorded experience of that first disciple, the higher significance of whose mission we are seeking to analyze.

When finally with Pentecostal power the Spirit has descended to remain, performing an orderly and organic work of regeneration in body, mind and soul then the renewed *understanding*, the spiritualized Simon, the son of Jonah, the dove, emblem of Divine Overshadowing, shall become the Rock on which the temple fashioned not by human hands is to be built, which shall throughout all time endure. In this the living Church of God, those faculties of which all former bishops and popes were types, shall sit and preside. The infallible vicar of God, the Christ within each soul, shall commune, through apprehended law, with its Father forever and forever; making known in truth that He who apparently went away

has come again as a Principle to be with humanity unto the end, the finishing of their creation in the image, according to the likeness, of their Creator.

With the discovery that the spiritual world is perfectly under the dominion of natural law, all false and feeble conceptions of the working of God, in the domain of soul-growth must pass away forever. No longer can be held and taught the notion of a sudden and miraculous change from that which is unformed and evil, to that which is finished and good. From the commencement of Genesis to the close of Revelation, the inner, primary meaning of the Scriptures reveals a God of immutable order and unchangeable law. Every so-called miracle, every seemingly sudden break in the natural sequence of things, recounted in the Bible, is susceptible of an interpretation that shows a systematic process of cell-growth and mental action, corresponding with all the other works of God with which we are familiar.

The Hebrew roots *yahphah*, *pahlah* and *tamah*, from which the words rendered *miracle*, in the Old Testament, are derived, indicate simply a noteworthy work, or act, a manifestation of power that distinguishes between lower and higher orders, and, by exciting wonder, causes to be formed in the mind an image or likeness of something that in after time is to be fulfilled and understood. From this standpoint every prodigy and portent recorded in the Old Testament is shown to bear relation to the working of the laws of God in every department of Biology, and Psychology.

The most momentous event of all time, the supposed immaculate conception and birth of Jesus, was but the consummation of the plan, and in obedience to the same laws, by which the heavens were made, the earth begotten and born, mineral and vegetable kingdoms formed and sustained, animal life brought forth and evolved, and, finally, man progressively created in the image, according to the likeness, of his God. Because the same nature which the One so perfectly embodied has been immaculately begotten in the millions, by the Power of the Most High, and is commencing to come forth to express itself along the lines he pointed out, the truth of which his so-called miracles were illustrative and prophetical, can be made apparent to humanity.

Our word *miracle* is often and erroneously used for a phenomenon supposed to have occurred outside the realm of law. Yet, in the strictest sense, the bursting of the blade of grass from out the ground, the conception and birth of any form of life, are as stupendous miracles, marks of creative power, as the mind of man can ever be called upon to contemplate in the objective world, only surpassed by the permanent prodigy of a self-conscious Ego that thinks and wills and hopes and loves.

In spiritualizing the story of the wonders wrought by Jesus, we would not question the psychic power, transforming virtue, of such an one as he, who was fitted to convey a re-creative influence to the world. But we would wish to show how far those phenomenal

evidences of power and intelligence transcended the domain of mediumistic wonder-working or spiritistic occultism.

The simplest mechanisms constructed by the science of a civilized race are deemed miraculous by the barbarian, and their makers he considers either demons or demigods. So are the results reached through a spiritual consciousness and power beyond the understanding of the materially intellectual or conventionally moral man. He cannot comprehend the motive and fruition of an order of thought higher than his own.

In the New Testament there are four words used in the original Greek which have been translated as descriptive of miraculous occurrences. Their basic real signification is as follows:—*dunamis*, power, energy, a faculty or ability to do; *ergon*, a work, an arrangement in order, with purpose and skill; *teras* to turn, to revolve, to fear, to tremble; *semeion*, the word most frequently used, a sign, a mark, a token, that by which a thing is shown, something established to indicate something else. Thus, then, what has been termed a miracle was but the result of the actualization of those organic capabilities which a few individuals in every age, among every nation, have possessed, and by virtue of which they have become rulers, leaders and teachers of the masses. Transcendent though their powers of thought and action may appear when first made known, yet the special gifts enjoyed by one or a few at any given time, are typical

of what is to be a common heritage at some future epoch. The truly wise and great in any department of knowledge have always towered like gods above their fellow-men. The product of their lives has been a constant miracle to those around them. The material might, intellectual power, or moral worth, in which they excelled, was the natural fruit of the inspiration their souls had received from an unseen creative realm the same in kind as the ability they possessed. If the power transmitted to the world through a Homer, a Socrates, or an Aristotle, a Luther, a Shakspeare or a Newton, has deeply moved mankind, is it any wonder that what came by Moses and by Jesus has had a geometrically greater influence in human affairs? Perfected physical, intellectual and moral states are mighty, but the least of the fruits of that other kingdom, the Spiritual, are mightier far.

The highest Order of Creative Existence was linked with the soul of Jesus. His thoughts, words and deeds were its exponents. *Power, energy, a faculty or ability to do*, in that Spiritual domain, was his birthright. His works were *an arrangement in order, with purpose and skill*, of the wisdom of the Fatherhood with which he was at one. *Revolution and evolution, fear and trembling, separation and re-formation* were the natural outcome of the precepts he propounded and the deeds he performed. Whatever wonderful phenomena occurred were but the *signs, the marks, the tokens*, that the Creative Power which

had been working upon humanity in all times past, had made man conscious of his oneness with it. Every so called miracle foreshadowed and defined a result to be achieved with human souls by an age-lasting process of growth under the action of the same Power that then produced the transient tokens of its presence.

The enduring miracles of Christianity are the gigantic changes it has wrought by its gradual development in every civilized nation. Jesus walking on the Sea of Galilee, or bidding its tempestuous waves be still, was not so marvelous a proof of power as the advancement of the Principle he represented upon the seething ocean of humanity, causing the tumultuous tides of lust and passion, sin and ignorance, to subside. The literal narrative of the miraculous draught of fishes vouchsafed to the disciples, affords but a feeble symbol of the abundant life that has come to men and nations who have cast their nets, put forth their efforts, in obedience to the injunctions of the Lawgiver of the New Testament. The outward unfoldment of his precepts and example thus far, has prepared the way for each individual member of that spiritual brotherhood he founded, to experience in his own being the fulfillment of the prodiges of the past.

Commencing with the miracle of the marriage-feast, each act in the psychical drama is re-performed. The wedding that the universal Christ attends is the organic marriage of the Divine with the human, the conjunction, with the soul of man, of the Spiritual

germ which the Power of the Most High has bestowed upon the millions ; that union which cannot by man be put asunder. As this is consummated the water is turned into wine ; that thought imagery which in our natural state was unformed, unstable, in a condition of flux and change, becomes vivified with a creative power, and bubbles and sparkles with a new life, which refreshes and stimulates the soul with higher desires and emotions.

By the breaking of the Bread of Life, the inner meaning of the Word, the hidden manna, the reality behind appearance, the mental multitude of faculties within is fed, and that unseen assembly nourished whose lives are linked with ours at this Lord's Supper of the soul. Blinded perceptions are restored to sight from day to day and gifted with a constantly enlarging field of vision in the world of truth and law. The understanding that was deaf vibrates with joy at the voice which announces its Savior has come, and the way of redemption from sin and disease is made plain. The antitypes of palsied arm and crippled foot, the lack of power to do, and of ability to advance, in a higher life, are healed by the transforming touch that makes its impress on the soul when first made conscious that by its own free will its highest ideals are to become living realities. Yes, even those who are so earth-bound and selfish as to be lifeless, cold and dead to the knowledge of God and love of the neighbor, are commencing to arise in response to the spirit of the approaching altruistic age that bids us all come forth from out the grave of self.

The glorious changes promised instantly and in the twinkling of an eye, are literally fulfilled according to the true significance of those words, which imply the germination of the seed, its gradual growth, and final full fruition. By the twinkling, the motion, the exercise of the ability to preceive Spiritual truth and to adopt it as a rule of action, the higher energies of the soul are aroused and new life is given to every organ of the body and faculty of the mind. Then, not in the exuberance of emotion, but with a clear understanding of its import, and consciousness of its truth, can the triumphant declaration be repeated—as the corruptible shall commence to put on incorruption, and the mortal to be clothed with immortality—O death, where is thy sting! O grave where is thy victory!

CHAPTER XII

THE TRUE ATONEMENT

Sacrifice, typical and real.—The shedding of blood, atonement, pardon, remission, and sin defined.—Sin shown to be lack of understanding of law and obedience to it, a failure to conform to type.—Atonement a creative process acting in obedience to the laws of life and mind.—Interpretation of the transfiguration, crucifixion, resurrection and ascension.

As we read the revelation of God's plan written in the universal history of the race, we find that the offering of sacrifices to a Higher Power has been observed by all nations at a certain stage of their development. The sense of alienation from its Creator seems in the most primitive ages to have been a natural consciousness of the human soul. Anger and jealousy on the part of their gods was the supposed cause of this separation in the minds of idolatrous people; and in their ignorance and fear they sought to appease the wrath of their deities by the presentation of sacrificial offerings. It was the instinctive foreshadowing of a fundamental truth, that in after ages was to be rationally understood.

Almost at the very commencement of the Old Testament narrative we read the account of the offering of sacrifice by Abel and by Cain,—the one acceptable, the other not. Throughout the record of the patriarchal period frequent mention is made of the

observance of the rite, as in the case of Noah, of Abraham and of Jacob. But it is not until the institution of the magnificent ritual of the Mosaic Dispensation that the Bible allegorically represents God himself as approaching man and pointing out and sanctioning the way by which a broken covenant between him and his creature should be restored. Henceforward sacrifice was to be shown as a scheme proceeding from God, and intended to lead the mind, through the mediation of signs, types and forms, to the one central fact, the Crucifixion.

It is our purpose to show not only that the shedding of the blood of bulls and goats by the Levitical priesthood was merely emblematic of a higher sacrifice, in the fullness of time consummated in Jesus, but also that the teaching of the Christian Church in reference to the so-called blood-atonement, has been but a more refined symbolization of an eternal principle at work in the evolution, or progressive creation of man, of which as a truth there has been but slight realization.

Aside from its literal significance, every act recorded in the Scriptures, whether of individual, tribe or nation, is of a propheticotypical nature. The Bible is a history of soul-growth from its commencement in Adam to its typical completion in the Christ. From it we learn that signs and correspondences were the ordained method for the nurture of the mind until the truth itself could be received and understood. By virtue of the realization of having been *born from*

above, finished in his creation, Jesus perceived the relation of things as they really are (which is to know the truth) in all departments of being. But still so undeveloped were the rest of mankind, that without a parable he spake not unto them. From that time until this, the parabolic doctrines, signs, forms and emotions of the Christian Church have done their ordained work so well that many souls have been prepared to understand the Truth to which all former things have been the stepping-stones.

Even the most beautiful *symbolic* import of sacrifice has not heretofore been apprehended, because of the lack of understanding of the real components of man's nature. Science tells us that we carry within us the universe. Physiology and Chemistry furnish the proof. Evolution affords a satisfactory reason for the appearance in man of the nature of the shark, the serpent, the vulture, the tiger and the wolf, as well as the bull and the lamb. Man has not yet realized inwardly the fulfillment of the prophetic promise that he shall have dominion over all the tribes of life beneath him. Under sufficient provocation the most highly developed of the race to-day will find the nature of the beast within them rise resistless as the tide. The animal still predominates amongst whole nations and races of men. When we realize that this was the case with man universally in early times, a new and wonderful significance attaches to the institution of the sacrifice of animals as a religious rite. It was an outward, objective act, typical of the truth

that until the life, the power (represented by the blood) of the lower nature within man had been overcome by the higher, the animal soul by the human, there could be no propitiation, no conscious union, between him and his God. Until the life of selfishness and animalism had voluntarily been taken and offered on the altar of the soul, no pleasing incense could ascend of wisdom, love and truth. But the form must be observed until the truth itself could be actualized, as it was by Jesus.

The nearer to the Fountainhead we go the clearer flows the stream. Hence it is that we deem it of such vital importance to understand the original, radical import of words. As leading up to the elucidation of the subject we will only briefly allude to the most frequently used Hebrew terms for sacrifice. *Zebach* signifies *to slaughter animals*; *ishsheh*, *an offering made by fire*; *minchah*, *to give*; *korban*, *to approach, to come nearer to*; *chattah*, *sin-offering*, and *shelem*, *peace-offering*. Thus, in the order in which they are mentioned, we find prefigured the processes of soul-growth that were to be perfectly made known in the life of Jesus and ultimately in all humanity. By the gradual death of the ruling animal nature; by the transmuting action of the fires of affliction and tribulation; by the gift of God in overshadowing the soul, inserting in it germs of life and giving to it laws and precepts of a higher nature, should man gradually approach, come near to the knowledge of the ways of his Creator; then should the real high-priest, organi-

cally a part of man, penetrate behind the veil of self and make an acceptable offering for sin by the elimination of ignorance from the mind and disease from the body, bringing peace and perfection, the days, or ages, of creative labor being passed and the Sabbath of the soul attained.

This will be better understood by an explanation of certain typical texts such as

It is the blood that maketh an atonement for the soul.—Lev. 17 : 11. This is my blood of the new testament, which is shed for many for the remission of sins.—Matt. 26 : 28. Without the shedding of blood no forgiveness takes place.—Heb. 9 : 22.

What is this wonderful Blood that is to perform so mighty a work, and how is it to be shed? What is the meaning of Atonement and Forgiveness? And what is the nature of Sin?

The Hebrew word used for blood, *dahm*, is *to be red, to sparkle, spirit and power made manifest*. The Greek for blood, *aima*, is from *aitho*, *to be hot*, or *ao*, *to breathe*, each being manifest signs of *life and creative activity*.

To shed, in Hebrew, is from the root *sahpach*, *to pour, to add, to join to, to pour out, to spread out, to anoint*.

The Hebrew word for atonement is from the root *kahphar*, *to cover, to cover over, to overspread as with pitch, to pitch*. Words for expiation, pardon and forgiveness are derivatives from the same root. Another Hebrew root, *sahlach*, from which words denoting pardon and remission come, signifies *to lift up, to exalt, to unfold, as a graft or shoot*. The Greek

katallagge, rendered atonement, (in *Rom.* 5 : 11,) signifies, *a change, an alteration of condition between parties, a reconciliation* ; while the Greek word for forgiveness and remission, *aphiesis*, is from the verb *aphiemi*, *to set free, to deliver, to send forth, to dismiss, to put away*.

Sin is defined in the Hebrew *chattah*, and the Greek *hamartia*, to be *a missing of the mark, a deviation from the path* ; a voluntary or involuntary failure to comply with the divine law and order ; a falling short of our true destiny. Sin is any lack of perfect and organic obedience and conformity to the laws of God, whether they be written in the holy oracles, in the book of nature, or in the mind and body of man. Anything imperfect, incomplete, unripe, unfinished, is sinful. The Divine purpose in the creation of the human soul being to finish it in the image of God, according to his likeness, anything less than the glorious pattern called Christ, is some degree of sin. Sin is not only the willful transgression and rebellion against an eternal moral order, leaving undone what is known to be good, and doing what is known not to be good ; but the term also includes all imperfection, ignorance and disease, of soul, mind and body. This is made known more in detail in the other Hebrew words used for sin. *Rahsah* and *marah* denote *revolt and rebellion*, a seeking on the part of man to substitute his will for that of God, a falling away from His laws. *Ahval*, is *suspicion and distrust*. *Ahvah*, and *ahkal*, *perver-*

sion, distortion, crookedness; denoting all unrighteousness as preventing the balance and harmony of the faculties. It is the jarring of the different elements in the nature of man, producing confusion and disorder. *Rahshah* signifies *unrest*, perpetual tossing, like the waves of the sea; a constant disturbance, the flesh against the spirit, the reason against the inclination, the animal soul against the human. The word *ahmal*, identifies sin with *labor, toil, wearisome work, sorrowful travail, grief and trouble*. *Ahven* shows the *unfruitfulness, hollowness, nothingness* of the soul that is still in the gestative, transitory, unfinished state of sin. Finally, the word *ra*, defines the *disintegration, ruin, breaking up*, that must come to all environments of the soul that tend to prevent its ultimate perfection.

Having now before us the original import of these all-important words, Blood, Shedding, Atonement, Forgiveness, and Sin, the way is prepared by which the same Intelligence that directed the writing of the texts we have quoted, can teach us to read them aright. We have seen that in the letter of the Word it is affirmed that without the shedding of blood there can be no atonement or forgiveness of sin. In their primitive sense these words declare, that without the pouring forth of power, the conscious union of creative energy to the soul, the anointing of the Divine Spirit, the contact of its nature with the human through Overshadowing, that which is imperfect cannot be perfected, that which is unholy made pure.

These words affirm the Divine Immanence at every step in the gradual creation of man. They declare his sin to be his still unfinished state, of which his ignorance, his perversity, his lust and passion, his toiling and striving, his sickness, suffering, sorrow and crime, are but the signs. They show that all ungodly appetites and propensities are the legitimate fruit of the still unregenerate animal soul, to which the soul of man was joined at the commencement of his creation, and which union constituted, physiologically and psychologically, the truth of his so-called primal fall and original sin. They declare the Atonement to be the building up and finishing of that which is still incomplete, the covering of that which is naked, the pitching together and organic union of that which is apparently disunited. Instead of pardon and forgiveness being the setting aside of some law, or the amelioration of the consequences of its violation, the remission of sin is shown to be a creative process by which the soul is uplifted and unfolded.

Forgiveness is the developing of the undeveloped ; the throwing forth of power into that which is weak ; the instilling of wisdom into that which is ignorant ; the making whole of that which is unwhole. It is the unloosing and setting free of a captive bound ; the disenthralment of the soul from the rule of its earthly appetites, desires and propensities, and bringing it to the understanding and obedience of a higher law. As the pouring forth of the Creative Energy, the real shedding of blood, all down the Line of Shem from

Adam to Jesus, finally brought forth one perfected soul; so the shedding of his blood, which is the pouring forth of his life, the diffusion of his word and power, was to be the imagery with which the mind was to be fed, and by it sustained while being built up and perfected by the Overshadowing Power of God, for the redemption or completed creation of humanity.

That the blood of Jesus saves from sin is no longer a mystery. It is but another way of saying, Things that are equal to the same thing are equal to each other; a Creative Power is equal to the performance of a creative work. As we are animated by the Christ life, motive spirit, so is our life made beautiful, complete. But as we have come to know that God did not create the earth in six literal days, or make the first man from nothing in an instant of time, so are we also to learn that the salvation of the race is an age-lasting process of cell-growth and organization. Through the Christian Church a work has been performed steadily, serially, progressively, with every people who have been prepared to receive its influence, acting in conjunction with the sowing of seed and insertion of shoots from a creative order of Existence. No tribe or nation that has not in some way been affected by it has advanced one iota from the age of Jesus until now.

The principle of sacrifice, blood-atonement, and forgiveness of sins, must be rightly understood in its application to our souls to-day. The time has come

through the action of all the forces at work in human unfoldment, when thousands of the most developed of the race have been made conscious of the Overshadowing Power of the Most High. The woman in man, the receptive virgin state of the soul, is pregnant with a life that must come forth. Spiritual seed has been sown from a Realm whose nature is the same as that made known in the name and work of Jesus, *to save, to finish, to make whole, to sacrifice its life that life may be bestowed*. By virtue of the presence of this spiritual seed, or graft, all who are made conscious of it can begin to be healed of whatever disease they may have, and commence to be delivered from ignorance and sin. Each individual who has thus consciously received the Power of God is enabled to impart it to his neighbor, to cure him of his sickness and give to him wisdom and strength.

Sacrifice shall be made known in the purification, as by fire, of animalism, selfishness, earthliness; from the death of which shall arise that living body which God shall have prepared to declare his nature and his will. The action of the blood of Jesus of the New Covenant, shed for the remission of sins, shall be realized as an organic physiological, psychological truth, when the mediator that has been given through overshadowing shall come forth and commence to exert its power upon the body and mind. This is to bring the soul into communion with the angels of the Word, those sons of God who shouted for joy as the morning stars sang together when earth's founda-

tions were laid, and who have been ambassadors plenipotentiary from the Almighty in ministering unto man through all time past. Every knee shall bow and every tongue confess the necessity of the coming of God in the flesh to-day. The perfume of a perpetual thank-offering shall arise from each soul that is brought to the knowledge of the way of creation; for the coming of a godlike nature in contact with the diseased body, the ignorant mind, to forgive all sin by the shedding of its blood, the throwing forth of its power, is understood as a living truth. Each soul that is made conscious of its marriage with its Maker will have springing up within it continually the assurance that the atoning blood, the fashioning power, the finishing energy of God's creative truth, the real Christ-principle, has become a part of its being, and that the work which now has begun is to progress through time and eternity.

Peter, James and John,—Understanding, Will and Love, accompany the Christ whenever we ascend the mountain of transfiguration. At such exalted moments the historical and personal Messiah is transformed and that creative truth shines out for which he lived and suffered. Moses and Elias, the spirit of law and prophecy, are manifest in this supreme attainment of the soul. So as a race-experience the christian world must pass from the Jesus known according to the flesh, to that universal Christ mighty to save as its spirit becomes embodied in our lives. Every loftier ideal and betterment of motive transfigures in degree

the personality of him by whom it is conceived. A radiant countenance reflects each higher state of consciousness, and to incarnate Truth is to glorify our very bodies with newness of life and health.

With these principles as a ground-work, and the assistance of the etymologies of the words, we can rationally comprehend the real significance of the crucifixion of Jesus on Calvary, to which, as an objective occurrence, the mystical doctrine of blood-atonement points. To crucify, *stauroo*, means *to set, to fix, to stand, to abide*. Calvary and Golgotha, signify *the skull, or head*. Thus the words show that the creative work in consummation, as in the beginning, takes place in the brain-structure and mentality centered in the human cranium. It is the organic *fixing, setting, establishing*, of the spiritual overshadowing upon the tree of life,—the soul. As to its objective import, when we think of the untutored savage whose eye kindles with pride and from whom no moan escapes, while passing through the fiery torture inflicted by his enemies; and when we read in history the almost unnumbered names of those, infidels and believers, revolutionists and constructionists, who have joyfully laid down their lives for the truth as they understood it,—we cannot reasonably attribute to the mere physical crucifixion of Jesus other merit than that of the greatest sacrifice a man can make to prove his fidelity to his principles and his love for his fellow-beings. Its transcendent nature appears only when we see it as it is, a representation of what must

take place in our own souls as the Christ-consciousness becomes *fixed, set, established*.

The betrayal by the kiss of a chosen disciple, Judas Iscariot, represents the result of the union of the Christ with that faculty or domain of power within us which was first personified as Cain and then as Naph-tali, and which will be a *Lord-murderer*, preferring the riches of the earth to the treasures of a higher kingdom, until repentance has come to it, and it sacrifices its own lower life. The jealousy, hatred, and condemnation of the Pharisee and the ruling Jewish and Roman powers, signifies the organic opposition of perfected material, intellectual and ceremonial states, to the Christ-life. When all such conditions within us have been overcome and changed in nature, we can fearlessly encounter the external persecution so relentlessly waged against all who seek a better life by those imbedded in the existing order of things, and who prefer the preaching to the *doing* of the law. The two thieves between whom Jesus is crucified, are represented by the physical and intellectual natures, which have stolen, taken to themselves, the power they possess, not acknowledging the Creator from whom it all has come. But the intellect is made to realize the presence and rule of a higher state, and receives the promise that in the day or age dating from the commencement of that consciousness it shall unfold into a spiritual existence. Whereas, to the nature in which appetite and passion are centered, affliction must come, a work of purgation must be

accomplished, before it will obey a higher law of action. Hence the necessity of the Jesus going into the grave, his power descending into our earthly nature, to accomplish there its purpose of physiological regeneration, then to be resurrected, communing with all the faculties, disciples, for a time, and then, through a permanent exaltation of thought, ascending into a conscious union with its God, never to be broken ; which final state begins the Sabbath Day, the cycle of *peace* and *perfection*.

CHAPTER XIII

LAW OF POLARITY

The Law explained.—Its operation in the physical system.—Cause and cure of disease.—Healing through the mind.—Vital correspondence of mental faculties with bodily organs.—Physical regeneration.

Let us now inquire into the nature and operation of those principles and processes by which atonement or redemption is to be made known physiologically, overcoming the maladies which afflict the human body.

Everywhere throughout the universe, from the most minute molecule and tiniest atom to the mightiest world revolving in space, the principle of *polarity* prevails. In every cell of life that quality or condition is inherent by virtue of which it exhibits opposite or contrasted properties or powers in opposite or contrasted parts or directions.

In the hand of the Almighty the heavens are held in obedience to this law. Centripetal and centrifugal forces govern the universe as a whole, and, separately, each ultimate particle that it embraces. Positive and negative, creative and receptive, attractive and repulsive, are the co-existent and co-essential conditions to all manifestations of life. By the equilibrium of these forces the harmony of the

varied kingdoms and orders of the material universe is maintained.

In this way the power defined as *Elohim* has made itself known in all created things. And as the macrocosm, the great universe, the body of the living God, is thus constituted in every part to respond to the forces outsent from its Eternal Center; so is it with the microcosm, man, the little universe sustained by God's miniature, the human soul. Every cell of the body, every corpusele, tissue and organ, is endowed with the attribute of polarity. Through the complex and marvelous structure of the nervous system, power is transmitted from the cerebral and ganglionic centers, which are the more direct seat of the soul, to every part of the body. Over the afferent portion of these infinitesimal fibres, are sent the messages of sensation to be recorded in the center of life; while the efferent bear back the supplies of energy that are called for by the different members of the commonwealth.

In a state of health each organ is thus enabled to properly perform its normal functions. Through these channels of communication the Ego, the supreme ruler of this little world, has access to all his dependencies. The heart obeys his will, and with ceaseless activity propels the life-currents to the uttermost parts of the system. With untiring diligence the lungs perform the work of respiration. The stomach and other digestive organs take from the food those elements needed to supply waste and furnish material

for additional growth and increased exercise. The parts designed to fulfill the office of elimination and excretion also perfectly obey the orders they receive. It is the same with each fibre, tendon and muscle, when physical harmony and health prevail.

But what a change is wrought when through exposure to cold or contagion, or by errors in diet and regimen, or by mental excitement, fear and anxiety, the normal polarities are disturbed, that which was negative is made positive, and *vice versa*. The nervous fibres being impaired through devitalization of the system, or the entrance of some morbid element, no longer pass the vital force through its proper circuit, and it is condensed and localized upon some susceptible organ or part, and also becomes the means of setting free and expressing the latent tendencies and beliefs that have come down from generation to generation. This gives rise to inflammation and congestion, accompanied with pain and distress in the degree that the lesion is mild or acute. The functions of the organ that is affected are at once impaired, and through sympathy the other organic processes are more or less disturbed, and unless the natural action is in some way restored, disintegration goes rapidly on and death ensues.

A good illustration of this is found in the results following the sudden checking of perspiration. An abrupt change of temperature causes the minute fibres of the sudorific glands to contract; they no longer continue to throw off the effete material from the

system, and it is set back and forms an impediment to the free action of the vital force, which is condensed and localized, causing inflammation and congestion. So, also, when the digestive organs are overtaxed, by partaking of too much food, or food of an improper kind, the organs of nutrition and excretion cannot fully perform their work, which failure becomes a cause of offense to the system ; the vital force cannot be properly distributed, and the various forms of dyspepsia, headache, neuralgia, etc., are the result. Still back of all lies the mental causation in ignorance or inordinate appetite.

A simple experiment that can be made by any one, abundantly demonstrates the process of condensation of the nervous or vital force that pervades every part of the body. Close the eyes and press with the fingers on the eyeballs. The outgoing currents are thrown back upon the optic nerve, the vital force is suddenly condensed and becomes visible in many colors, accompanied by a sense of heat ; and, if continued, pain and inflammation will ensue.

It follows as a matter of course that in all cases where disease has been cured, by whatever means, the normal polarities must have been restored. In the early ages of medical treatment, humanity being almost entirely upon the physical plane of existence, crude and harsh modes were measurably successful, whether by direct physiological action or by the effect produced upon the unenlightened mind by the heroic and powerful operations and drug administrations.

Keeping pace with human progress in other directions, discoveries and inventions have been made from time to time in Therapeutics, until the art has advanced from the different stages of empiricism, the discovery by Hahnemann of his method of cure, the various forms of eclectic, hydropathic, electric and magnetic treatment, until the latest phase of mind and prayer cure presents the most subtle form in which a curative effect is produced upon the body of man. And yet every beneficial result caused by these last named agencies is as much and as perfectly in obedience to the law of changed polarities as any good ever accomplished by drugging, bleeding and blistering, or by the mild remedies of Homeopathy; and the element of permanence is as much in one as in the others. The mind, the soul, not having been changed in its nature, the body that it governs is liable to a repetition of similar disturbances under similar circumstances. But from the magical incantations and sorcery practiced for the healing of the sick by the tribes most benighted, to the most intelligent system of cure in use among civilized nations, there is a perfect correspondence between the method used and the mental status of the people by whom it is employed.

In obedience to the law by which the human mind has been fashioned, progressively created by the Overshadowing Power of God through the insertion of scions of a higher and still higher order of mentality into the parent stock, the soul, there have been evolved

in the most highly unfolded of the race to-day, faculties of a spiritual nature. The quickening of this unborn life within the soul, has given rise to the felt necessity, so widely prevalent, for a fuller revelation of the ways of God to man, a better understanding of our relations to our Maker, and our neighbor, in all departments of being. Accompanying this desire, and as a natural product of its presence, there have come forth in literature, in science and art, in discovery and invention, manifold and constantly increasing proofs of progress. This augmentation of activity and power has nowhere been more deeply felt than in the domain of religious thought, which in its highest aspect demands to-day something that shall transcend emotion, and satisfy reason.

As Jesus the Christ, imbued with the living presence of a Realm then brought consciously in conjunction with humanity, accompanied his words by works that others could not do, and changed the polarizations, mental and physical, of those with whom he came in contact; so has the same nature that was then individualized, now become manifest in many, making possible the performance of *greater* works in obedience to the same laws. Foreshadowings of this are everywhere apparent. Its most pronounced types are seen in prayer and mental cures. The soul in darkness groping after God deems each response from worlds unknown an answer from the Infinite himself. The leaders at the numerous "faith-homes" say to those who seek relief, "The blood of Jesus saved

you from disease two thousand years ago," and yet they find it necessary now either to lay their hands upon the sick, or stimulate in every possible manner the dormant energies of the mind. For this many so-called christian scientists or metaphysicians often substitute an incomprehensible mysticism, seeking to show the falsity of all knowledge gained through sense-perception and the accumulated experience of the race, denying even the existence of evil and disease in this unfinished, sin-burdened and afflicted world, logically abrogating the necessity of the coming of the Christ either as a person or as a principle, and of repentance of sin, and teaching in new terms the Hindoo doctrine of Nirvana, or soul-union with the Deity, as the panacea for all woes; but ignoring the process of growth and development by which alone such union can be consummated.

The beneficial effects that really are produced by the emotional stimulus and suggestion thus given to the mind, compare with the organic changes to be wrought in man by the intuitive and rational perception of truth and conformity to the Christ-life, that is to come, and even now is, as the deeds done by Egypt's magicians compared with the power made known through Moses. The one brings forth its fruit in the night-time of the soul, when the understanding is darkened and mystery and magic hold their sway. The other rests upon that firm foundation which all truth requires, and though no thundering Sinai marks its birth, brings down from Heaven a LAW to be to

man in Spiritual things what the science of *number* has been in the material domain.

The Law of Polarity, the dependence of physical conditions upon mental states, the correspondence of particular organs of the body to special faculties of the mind, and the control of the one by the other, is more than hinted at in the literal Scriptures; while in the inner, primary meaning of the Word, it is found defined with an exactness, which shows conclusively that the Intelligence which inspired the sacred Record understood the design of Him who put together the mind and body of man.

Disease is defined, in the Hebrew words *choli* and *madveh*, and the Greek *nosos*, *malakai* and *kakos*, as *the friction* set up between the different natures of man, and the consequent *weakness* and *affliction* which make known his *wretched*, *evil*, *unsound*, *unwhole*, *unfinished* state. The different terms used for sickness refer to mental as well as bodily conditions, and describe the lawlessness or sin of man, in ignorance of or rebellion to the ways of God.

The names of the heart, stomach, liver, bowels, kidneys, are used repeatedly to designate the affections, desires, deepest emotions and innermost workings of the mind. Even in the literal version we often find such expressions as "hardening the heart," "bowels of mercy and compassion," "a stiff-necked people," "my reins shall rejoice," "my liver is poured out upon the earth," etc., showing unmistakably the use of physiological terms to describe psychological states and processes.

What was thus declared metaphorically by the prophets of old, we are now enabled to demonstrate scientifically. Anatomy teaches us that the nerves of organic life, which furnish power for every vital function, have their source and center in the brain, which is the central seat of the soul and the pivotal organ for the manifestation of mind. Hence there is a direct structural connection between the mental and physical natures of man. With approximate accuracy particular parts of the brain-structure are designated as the avenues for the performance of special mental functions. Each appetite, propensity and emotion, and every faculty exercised in the process of thought, requires in order to make known its power, a distinct quantity and quality of cerebral substance.

Every mental attribute and faculty has its *correspondence* in some bodily organ and function. For instance, the familiar process of mastication, deglutition, digestion and assimilation, is a perfect counterpart of what takes place in the mind in partaking of Truth for the nutrition of the soul. When a law or principle with which we are not familiar is presented to us, we must ruminate upon it, ponder it well, before it can be understandingly accepted; and after it has been received it must be assimilated in thoughts and deeds of power, or mental indigestion and distress will surely follow. In the function of the organs of respiration we find a perfect picture of inspiration by the mind. Without breathing the material atmosphere our physical bodies could not be kept alive; and

without the inspiring influence of the Divine Spirit there is no real life of the soul. We also see the same correspondence between the office performed by the excretory organs of the body and the process of elimination of ignorance, evil and impurity from the mind. Nor are these merely meaningless analogies; for the mental states and physical conditions are intimately related and mutually dependent the one upon the other.

Long continued experimentation has proved conclusively that active sympathy exists between special faculties of the mind and particular organs of the body. They are the opposite poles of the psychophysiological battery that is charged with vital force. If the normal polarities are in any way disturbed, a degree of physical and mental inharmony will be experienced corresponding to the nature of the cause. Take for example a common affection of the Liver, in which that organ becomes clogged and torpid. A sluggishness of the mind accompanies it which it is impossible to counteract by any effort of the will. The important function of assimilation, elimination and secretion performed by the liver, represents an equally important mental process; and the relation between the two is physiological and organic. In the Hebrew Scriptures the word used for the liver is also applied to the mind and soul, denoting, primarily, *weight, gravity*, that which imparts stability and direction. As important changes are affected in the blood by its passage through the liver, it being therein

fitted better to nourish the body ; so its corresponding mental process is that which pronounces judgment and gives motive power in an orderly succession of thought. Hence it follows that in order to effect a positive permanent cure in cases of disease of this organ, not only must vital force be imparted to the physical system, but there must also be a new power brought forth in the soul, that shall bring about and maintain harmony and equilibrium of the mind, and transmit strength to the body.

What is stated concerning the liver, its mental correspondence, and the method of its cure when diseased, is but an example of the operation of a law governing every other organ. If it be the Heart that is suffering from derangement, its true cure can best be helped by a development of the highest affections. Thou shalt love the Lord thy God with all thy *heart*, and thy neighbor as thyself, should be a part of the prescription for such cases ; and in order for it to be taken understandingly and effectively, the patient should be placed in relations to learn what the love of God really is, and to receive its healing power. When this has been done, and not till then, can he commence to make known that constant and orderly *beating* and *throbbing* of the soul in ardent desire and sympathy which imparts to others wisdom and life.

If the trouble be with the Stomach and other digestive organs, there is the promise, Blessed, unfolded, made happy and healed, shall be they who do hunger and thirst after righteousness. The bodily

affliction should stimulate the appetite of the soul for the Bread of Life, that hidden manna, the inner meaning of the Word, which is to be unfolded in its relation to, and in harmony with, all other law and truth that man has known. The ability to partake of this food, digest and appropriate it to the growth of the mind in a higher life, expressed in deeds of good will to the neighbor, is sure to assist in the cure of the physical malady. As the bowels of tenderness, compassion and mercy, the deepest feelings and emotions of the mind, are strengthened in the struggle for a higher life, their material counterparts will receive new power.

If the Lungs or other respiratory organs be diseased, receptivity to *inspiration* should be brought forth and developed in the soul. "The Spirit of God hath made me, and the breath of the Almighty hath given me life," are words of truth and healing, when rightly understood. The Holy Spirit is a baptising, regenerating influence, and when the lungs of the soul have drawn it in, it will exert a physiological curative action upon every cell of the body. There must be a breathing out after the knowledge of God and his way in creation; and as a better understanding of his laws is gained, there must be an expansion, an unfoldment of the whole being, in conformity with them.

If the Kidneys are organically affected, accompanying the restoration to health the attention should be drawn to their archetypes in the *secret* workings of

the soul. As these physical organs throw off impurity and poison from the system, which if retained would speedily produce disease and death; so is there a process of elimination of ignorance and evil from the mind, which must be set up and maintained or inharmony will certainly continue. In the sacrificial rites of the Jewish Dispensation, offerings of the kidneys of animals were strictly enjoined and observed. It was emblematic of the consecration of the innermost thoughts and desires to God, the penitent confession of every evil inclination and deed. The Law that the ancient rite foreshadowed is one eternally obligatory on every soul. "The Almighty searcheth into the *reins* and will give unto every one according to his works." Instead of outwardly offering the inward parts of an animal to be consumed upon an altar, the secrets of the lowest nature within man must be presented as a willing sacrifice to be changed by the transmuting action of the mental power that is engendered by an understanding of the laws and principles governing the soul's past, present and future unfoldment.

The examples given above will suffice to show the way in which the Law of Polarity operates, with a New Life as its foundation, in the cure of mind and body. Whatever member or part may be affected other than those that have been mentioned, the principle is the same. A new power must be created in the mind and transmitted through the nerves of organic life to every part of the body. What

Jesus affirmed so long ago, is repeated to us again to-day, that he who is guilty of violating any one of the laws of life has offended against them all. So interwoven and interdependent are the different faculties and organs that a disturbance in one is felt in some degree by all the rest. It is a dissonant chord in the most beautiful and sensitive of all instruments, and until it has been thoroughly attuned no perfect harmony can be produced.

True spiritual healing induces a vital force into all departments of man's being. It immediately supplies to the body those forces which the diseased physical system can no longer generate in order to maintain the normal functions. It acts as leaven on each cell and tissue. The working of its agencies together educates and disciplines the mind, and so enlightens the soul with the knowledge of the laws governing its whole being, and the principles of a higher mentality, which have not before been apprehended, that the tendency or liability to disease is gradually overcome, and an organic New Life commenced. But there is no possibility of advancement to this higher state without the strictest conformity both to the letter and spirit of every high commandment and moral precept.

As the normal polarities are suddenly or gradually restored, the symptoms of disease will subside, their cause being removed. The centripetal and centrifugal forces will enter into relations of equilibrium, and every orb in the little universe com-

mence to assume its proper position and orderly movement in relation to the central source of power, the Soul. The spiritual germ which the Power of the Most High has implanted in the female, virgin, receptive state of the human soul, must be brought forth as a saving mediator to the mind and body with which it is united, commencing the performance of a creative work, which is not the making of something out of nothing, but the re-combining and re-arranging of existing materials. And as we see in nature that certain elements combined in one proportion produced a deadly poison, while the very same ingredients united in another proportion yield us nutriment (as in the case of prussic acid and caffeine); so with man, the very components of mind and body which bring forth the manifestation of sin and disease in one relation or condition, shall make known wisdom, virtue and health, when brought under the transforming action of a higher power.

This new nature will exert a polarizing influence upon every thought and tissue, in obedience to the chemical law of *catalysis* changing all that it is associated with, itself remaining unaffected; and as it matures, through the coming centuries, will surely overcome all antagonism and disease gradually increasing its dominion until the very beast in man bows down before the throne of God. It is the Way, the Truth, the Life, which at his first coming Jesus, speaking of the Christ-consciousness he possessed, declared himself to be, and now at his second advent as a pres-

ence in the souls of men repeats. It is to bring a creative power in contact with mankind, to establish an Order of reason, virtue, goodness and health, in which none shall say to the neighbor, Know ye the Lord? for all shall know Him from the least to the greatest.

As a consciousness and individuality in the understanding of the ways and laws of God is gained, the *polarities* of the natural man will commence to be organically changed from the ignorance, sin and tribulation of earth, to the wisdom, righteousness and peace of the Kingdom of Heaven. The motion that is thus imparted to the lower nature of man, setting up revolution and evolution into a New Life, is the fulfillment of the words of Jesus that have been reiterated by the church, in signs and forms, so many times, Unless and until you be born from above, unless there be Regeneration and a New Birth, there is no foundation for a conscious eternal existence in the Kingdom of God. These doctrines shall no longer be merely matters of emotion and belief, but real organic living truths, the laws governing which are to be as well understood, and as exactly applied, as any principle of science.

When we speak of Jesus the Christ it is not as of an unknown quantity, but keeping always and distinctly in view the nature and order his name declares. Jesus, means *to save, make whole, to heal, to finish and complete*. Christ *the Messiah, or Anointed One*, is he who has been burnt of all impurities, on whom

the Power of God has descended, to remain in wisdom, love and truth. The soul's relation to this nature, if a thing of *reality*, and not of mere profession and belief, must be made known in cell-growth and organic action. Whereas I was blind, I now see ; I was sick, and am healed ; I was ignorant, and now I am commencing to know ; I was weak and enfeebled, and now I am strong and full of power ; and, blessed above all things else, what has been done unto me, I can also do unto others. This should be the true declaration of each one who has received, and is having developed, that germ whose presence in the soul imparts health, wisdom, unselfishness, virtue and power, as surely as light proceeds from the sun.

If organic regeneration has commenced in an individual, the god-like power at work in his being must go forth from him in thought and word and deed for the betterment of all with whom he comes in contact who are prepared to receive it.

CHAPTER XIV

PROGRESSIVE CREATION OF MAN, PRESENT CONDITION AND FUTURE PROSPECT.

The outlook over the world to-day.—Organic status of the wild tribes.—Degree of development reached by the Hindus and Chinese.—Esoteric Buddhism and Theosophy.—Condition of Mohammedan countries.—Three stages in the unfoldment of Christianity, physical, intellectual, spiritual.—Its physical and intellectual degrees represented by Roman Catholicism and Protestantism.—Its spirit and truth yet to be made known.—Signs and forms perfected.—Spirituality a felt necessity.—The abstract principles set forth in this work are to be rendered concrete.—How, and by whom.

The Law of Laws enables us to perceive the status of every tribe and nation on the earth to-day. It shows us that the black or tawny skin, the retreating forehead and prognathous countenance, are evidences of a creation only commenced in the human form, with the animal nature still in the ascendancy. And it matters not what ceremonies and emotions the savage may be induced to observe and exhibit, through contact with a higher civilization, the orderly progressive method of God is inexorable, and creation and development in worlds unseen will be necessary before such souls can receive the light which has come from the organic growth of the more advanced races, and be ransomed from the rule of those invisible orders whose simple intelligence and motive power are necessarily restricted to the physical realm.

Asia's countless swarms, the Chinese and the Hindu, although lifted far above the lowest plane, by overshadowing and race-mixture antedating the Noachian age, and possessing the imagery of ethical truth given through such prepared ones as Confucius, Lao Tse, Buddha and Manu, remain almost immobile, because organically unfitted to receive, in this turning of the wheel, those higher administrative agencies whose operation we have traced in the typical line from Abraham to Jesus and whose highest product is seen in the most developed Christian nations.

The very orders of intellectual angels who brought forth and perfected the philosophy and theosophy of India, have ready access to many of the metaphysicians of England and America, who are seeking for an easier way than the *repentance* which the order represented by the Christ demands, causing them to believe and teach that a wonderful power is being radiated to the world by those who dwell in the temples of Hindostan and the caves of Thibet. Their real status is manifested by the oppressed and wretched political and social condition of their people, who seem incapacitated for any but a gradual improvement as centuries roll by.

Yet the philosophy of Esoteric Buddhism as rewritten and taught by our theosophists to-day, is playing a most important part in liberalizing modern thought. Its basic doctrine of Reincarnation is symbolic of the great truth that every soul must pass through each successive grade and change of form and conscious-

ness from earth to heaven ; and as is the use of present opportunity in this span of experience, so is the quality and aspect of the re-embodiment in the supersensuous realm. And although no literal metempsychosis, or reappearance in physical human form, take place, yet the innate capabilities of the infant, the adult or the aged in earth-life, foretell the future form and environment of the given soul.

The nations under the rule of Mohammedan powers make known by their torpidity, and decline in numbers and influence, the lack of that racial leaven and receptivity to higher overshadowing which characterizes those who have recieved the influences of the spirit of a true Christianity. Their fanatical monotheism is the manifestation of the faith of Abraham descended through Ishmael, the son of Hagar the bond-woman, whose lineage was not made partaker of the law, the prophets and the Christ, and hence the higher power of the father of the faithful has fallen and become contaminated. But because of its organic presence in their stock, the Saracens were used to preserve through the dark ages the choicest products of Grecian and oriental intellectuality, and to bring them into Europe at the proper time to furnish mental pabulum for the schoolmen, poets, philosophers and men of science who afterward arose in Germany, France and England, giving catholicity to the advancing mind.

By the different countries nominally Christian, there is exhibited every step in the progressive devel-

opment of that germ of truth presented to the world nineteen centuries ago. Its stage of mythology and idolatry is shown in its grossest form by Russia, where the Aryan or Japhetic stock, is so largely intermixed with the Tartar, Turanian, or Cainite. In Italy, Spain, Austria, and wherever else the Church of Rome is the controlling power, the forms of Christianity assume a *physical* aspect, and all the material senses are called into action in religious rites. The magnificent architecture of the cathedral, its interior decorations of painting and sculpture, the elaborately constructed altar, and the costly phylacteries of the priests, appeal to the eye of the worshipper and through it magnetize his mind. The instrumental music and the choral chant affect him through his hearing. He smells the incense, touches the holy water and the consecrated token, and in the sacramental bread and wine he fancies that he eats and drinks his god. These are the marvelous contrivances by which man on the animal plane is brought under the rule of a higher power.

The various Protestant countries of Europe, where Gothic and Japhetic stock predominates, show an advancement from the condition of the nations under Roman Catholic rule, in the ratio that they have embodied the spirit of reformation and intellectual progress which has from age to age been personified in such overshadowed souls as Savonarola, Wyckliffe, Huss, Luther and Calvin, Copernicus, Kepler, Galileo, Newton and Leibnitz. The highest products of the

intellectual development of Europe are embraced by France, Germany and England ; but their best representatives, like those of other foreign nations, come to America to receive the benefit of, and to aid in founding, that higher order of thought which, from its common center here, will, in process of time, spread over all the earth as the waters cover the sea.

The United States represents the modern Babylon, the new Rome, in which are *mixed* and *centered* the choicest products of past unfoldment, and whose institutions reflect the highest development attained by the mind of man,—the perfection of symbols, signs and forms, intellectual and moral, as a preparation for the birth of real human beings qualified by nature to know God, obey his laws, and love their fellow-men.

That we are in a period of transition is evidenced by the dissatisfaction and unrest which find expression in almost every department of government and industry. The sentries who patrol the most advanced outposts of religious thought are calling anxiously one to the other, What of the night? The danger and insecurity of the position they occupy, and are endeavoring to hold, become more and more apparent every hour. Not only do they face the serried ranks of foes without—sordid materialism and open infidelity—but an enemy more powerful confronts them within their own ranks. They find that ringing changes in some existing sign, form and doctrine, and offering it as food for hungry souls, will not longer satisfy the clamorous demand for living bread, which everywhere is heard.

If spirituality be an organic kingdom governed by the laws of God, its actualization must be as apparent and real as are the forms of life in any other kingdom. Chapels and eleemosynary institutions without number may be erected, missionaries sent abroad, sermons preached, tracts distributed, the poor visited, and still recreant to his trust and profession is the so-called servant of God, who not having cast the beam from his own eye, dare not arraign the existing orders before the tribunal erected by the life of Jesus. Ignorance, poverty, squalor and crime will continue to stalk our streets and fill our asylums and prisons, until their true cause is ascertained and removed. The complaint of humanity is as the roll of heaven's artillery, commencing with low and threatening notes and increasing until the sound is sent from cloud to cloud, and the lightning rends the air and earth.

Nihilism, socialism, dynamitism, are but expressions of deep-seated disease in the body politic. No lasting good can come from seeking merely to cut off the excrescences. Their *cause* must be eliminated from the system. The down-trodden and oppressed would not be deprived of their inherent rights from generation to generation, if the nominal followers of the Prince of Peace were not so devoted to the service of the rulers of this world. In one sense there is no condemnation, for it reflects the highest state reached, yet the condition defined is so awful that the fruit it brings forth becomes its own retribution and re-echoes the warning voice of God as it has vibrated down the ages through each herald of a better day.

The soul of man when first united with the animal soul and form, carried with it a creative power that commenced to change and re-fashion the lower nature and body with which it was joined, and to conform it unto a new order, the human, which brought condemnation to the life of the beast. The moral law that came with Moses performed its work in obedience to the same principle of a higher power embodied ; and its precepts condemned the life of savage and barbarian man. The full and beautiful manifestation of a spiritual consciousness in Jesus, demanded of the highest of the previous dispensation, How shall ye escape the damnation of hell ? Luther and the other reformers who revolted at the emasculation of the power of the Truth by the Romish ritual, repeated the Master's cry, Scribes and Pharisees, hypocrites ! So, to-day, at the dawn of a new era, the same principle of reformation necessarily declares the corruption of the existing order of things.

Many teachers of the people to-day are as diseased, as selfish and as worldly-minded as those whom they essay to lead into the realm of harmony and truth. Tithing and mint and anise are faithfully attended to, and the weightier matters of the law of love neglected. It cannot much longer be. Those who are to convert and lay the hand of power for good upon humanity in the future, must in reality embody the life they seek to convey, and be able to make it known in something besides the observance of forms and the utterance of words.

No outward act of legislation can usher in heaven's kingdom on the earth, in human institutions, until many individuals have been guided and illumined by its inward presence. An age in which universal righteousness and justice unto all shall finally prevail, must have as its motive power a new creative influence. The foundation for this to come into the world exists in the presence of that spiritual consciousness which the Overshadowing Power of God has now in the fullness of time begotten in the souls of so many. Its coming forth is to inaugurate that golden age foretold by prophets and by poets sung. Its organic union with the soul makes possible the *birth from above* that Jesus declared to Nicodemus must be attained by all. It is the coming of God in the flesh as a veritable presence with man. Like every other principle of life it is first interior and subjective. But it is putting upon itself a body for the manifestation of an infinite wisdom and glory by which all old things shall be shaken to their center, and in process of time become new.

The cosmic forces at work in this planetary system and in worlds remote, ever evolving the material universe from lower unto higher conditions, emblemize the action of those protean powers that are molding humanity from within and without. The new heavens and the new earth must be fulfilled in the regeneration of the lowest and highest environments of men. Commencing like all other works of God, with the unit, individuals must be prepared to

make known in body, mind and soul, the first-fruits of the new reformation. Disease, ignorance and selfishness, must in them have been supplanted by health, wisdom and benevolence.

From this starting-point in the few, there is the sure foundation for that new government in which eternal justice and equity to all shall prevail; those new social relations in which the neighbor shall be loved as the self; and that new theology which shall teach us the organic relation we bear to our God, by revealing his orderly method in creation, as declared in the universe and in the inner meaning of the Word.

In this nucleus of a Spiritual Brotherhood that is to lay the foundation for the coming of the Kingdom of Heaven upon the earth, sickness and sin, ignorance and passion, or aught that maketh a lie, shall have no place. All the blessings promised in the Scriptures are to be realized, when the price for their possession has been paid; and the angel of destruction must evermore pass by, when the portals of the temple are dyed indelibly with the blood of sacrifice and crucifixion.

By long-continued conformity to the strictest rules of right living and thinking, month after month and year after year spent in true fasting and prayer, discipline and education, disease and the tendency to it will be eliminated from the body, and the ruling appetites, propensities and ambitions of the natural state brought into subjection to the higher nature.

Representatives, male and female, of those who pass through this process of purification and enlightenment, physical and mental, will be made man and wife, joined in the bonds of a wedlock that is holy indeed, sanctioned not only by the laws of man, but also consecrated by the divine decree which affirms the eternal indissolubility of such a union. Children will be begotten in an atmosphere of abstinence and chastity, and with heartfelt aspiration to the Angels of God that the highest overshadowing may be bestowed upon their souls; and in their sweetness and intelligence, their health and harmony, they will manifest its presence in a marked degree, giving an organic prophecy that the generations yet to be will rise up and call those blessed who in this age win for them an inheritance beyond all price.

In the care and cure of the sick and afflicted, in administering unto infants and children, and in every department of practical labor, the abstract principles set forth in these pages will be rendered concrete, and made to include every useful invention and every available improvement and reform. It will pass from the experimental stage to the practical, in the most minute affairs of life.

The power of God will be made known by those who till the ground, perfect the vegetable, grain and fruit, and care for and improve the different kinds of stock. Science and art will contribute all their forces for the furtherance of happiness in every branch of material life, in obedience to the will and

laws of Him who placed us in these relations. He who delves in the earth and causes it to yield a choicer product of nutrition, adapted in quality and kind to meet the needs of a purified physical state, performs as sacred an office, and one as worthy of respect, as he who labors mentally and gives forth law and truth for others' needs. The duties of the work-shop and the kitchen, the garden and the nursery will be performed by those whose cunning skill, faithful industry, and patient wisdom, manifest God's incarnation as fully as the toil of those who in study, school-room, and lecture-hall, elucidate His laws. That Kingdom is to commence, in its infancy, in which equity, wisdom and virtue shall be as sure and indispensable as are sunlight and air.

The reverence of the christian world for the divine nature represented by the individual Jesus, is but a feeble sign of the tribute all humanity shall pay to the incarnation of the universal Christ, for whose coming the manifold sufferings of mankind are a continual prayer. The Almighty carries on his work of creation through mediatory instrumentalities, and in no other way. The poverty, injustice, crime, disease, inharmony and tribulation, which cover this earth as with a pestilential fog, can never be removed until the sons of God erect his kingdom here. Mere guide-boards pointing out the way will not suffice,—the world already has enough of such. We must become its living exponents.

To those upon whose foreheads has been set the

seal of a new life shall be given the wisdom and power to express to humanity in word and deed their highest desires. They shall be made true physicians of the soul, and through it be enabled to remove mental and bodily ailments that defy all other modes of treatment. They shall have freely given to them those things of priceless value for which the ancient alchemists labored in vain,—the real *elixir vitæ* and true *philosopher's stone*. For with the commencement of organic regeneration, the fountain of life eternal will spring up within them, from them to go forth to their fellow-men. While the knowledge they shall gain shall be to them a veritable *touchstone*, whose transforming power shall change to golden truth all that has seemed dark and mysterious in the soul's past, present and future unfoldment. They shall be prepared to go forth as teachers and healers of the people, and as they put new vital force into the dying body, they shall also write God's laws upon the tables of the understanding, and to the sin-sick soul make known the higher law of love. To them shall forevermore be lifted that veil behind which, in the past, priest and philosopher, monk and mystic, theosoph and metaphysician, have endeavored to peer, catching only partial glimpses of the truth, whose full-orbed light is to become apparent.

CHAPTER XV

KEY TO REVELATION

Persecution and its blessings.—Interpretation of the symbolisms of the Apocalypse.—Hell and Heaven defined as states of consciousness.—Life after death.—Susceptibility of the soul to the influence of invisible intelligences. The orders of the unseen universe graded in development as are those of the seen.—Oncoming fulfillment of existing signs and types.

Coupled with the blessings promised unto those who should seek first a higher kingdom, Jesus declared that *persecution* should attend their path. In the blood of crucifixion and martyrdom the history of the planting of his church was written. Famished in the desert, frozen in caves, burnt at the stake, and torn to pieces by wild beasts on the floor of the amphitheater, its early apostles and founders paid with their lives the price of exemption from like torment for the generations then unborn. But as organic changes in nature are only wrought by centuries of gradual growth, the nominal adherents to the different phases of Christianity vied with each other in the punishment of those deemed heretics and innovators, while at the same time waging wars, bitter, deadly and prolonged, among themselves; until, through the refining process of the ages, the scene of action and place of combat has been transferred from the objective field of battle to the inner plane of thought. And

in the coming forth of that nature within us which understands and loves spiritual things, we are made to realize such opposition both from within and without as we have never conceived of before, making known the hatred and animosity of the natural man, and his aversion to regeneration and judgment.

There is continual evidence that the same spirit which actuated those who maligned and persecuted the primitive Christians, is rife to-day. The highest inspirations of the first followers of Jesus were deemed insanity, their noblest motives misinterpreted and made to appear mercenary, and their purest purpose vile; their most sacred rites were likened unto idolatrous orgies, and their love-feast and commemorative supper was called a bacchanalian revel. So is it at the present time; but now, as then, the truth is its own sufficient justification to those who have eyes to see and ears to understand it.

Although the work of pioneering has been so arduous and painful, it has been well performed, and future generations will not need to undergo the fearful contest in mentality and suffering of the soul, through which already many have been called to pass, in order that there might be a death of old conditions and from that death the resurrection of a new life, with blessings to be given to others, of wisdom, health and happiness.

The fulfillment is to be realized, step by step, of what is set forth in the book of Revelation of the mystical vision of John on the isle of Patmos. It

no longer stands in the light of an ancient allegory written to the seven churches of lesser Asia, but as a picture of what we are all called upon to undergo, as the Christ, the spiritual overshadowing, the first begotten of the dead, unconscious states, within us, brings to our souls a higher perception of truth, and calls upon us to actualize it.

The two words, REPENT and OVERCOME, afford the key to the whole apocalyptic riddle. Repentance is *newness and rightness of thought*, a thorough and organic change in character, disposition and habits, which can only be effected as the higher nature *overcomes* the lower. Each one who understandingly begins this god-like task, with inner vision sees pass before him in review the varied imagery of forms of thought that constitute a perfect correspondence to the literal Day of Judgment described in Revelation.

The two-edged sword of truth is sent forth from the mouth, the word, the spirit of the Jesus within us, and carries its condemnation and its blessing to the angels of the seven churches, *the perfected departments of the mind*, whose candlesticks, or faculties, have been sufficient light in the past, but must now be made to shine with an added effulgence, or pass through a period of obscurity.

The Father's name written in the forehead is made known in the very structure of brain which proclaims a benevolent and intuitive nature, fitted to eat of the hidden manna, the inner meaning of the Word, and to be made a pillar in the temple of God in the New

Jerusalem coming down from heaven through the highest overshadowing, the spiritual, bestowed upon the soul.

The beasts, the elders, and the tribes of Israel, arranged around the throne, represent as we have already learned, the components of instinct and faculty pertaining to the animal and human souls which are joined in the individuality of man. Because a third part of our nature is organically typed in the Hamitic, physical, earthly domain, the vials of wrath, or woe and tribulation are poured out upon us, and beset by foes within and foes without, we leave the marks of blood in every footstep pointing upward.

The woman clothed with the sun, the moon beneath her feet, and a crown of twelve stars upon her head, represents the *receptivity* of the soul, personified as Eve and as Mary, which has been clothed, *unfolded*, by the Creative Power through all the ages, now having the moon, or intellect, as a foundation upon which to stand, and the twelve stars, or principal faculties, as a diadem of light.

This female, receptive state, is pregnant with the highest spiritual overshadowing, travailing in birth and pained to be delivered. And behold the great red dragon, perfected in power, controlling a third of the stars or faculties, stands ready to devour the product of a higher life as soon as it is born. But the angels of the realm from whence it came are leagued together to defend and aid it in overcoming its enemies. A warfare is set up, beside which all the contests of

the past sink into insignificance; for he who conquers his own lower nature, and puts to flight the hosts of Satan, the undeveloped orders that prey upon the soul, is greater than he who takes a city or subdues a nation.

Time as it has been is no more, for growth is measured by the soul's vibrations and conditions; eternity is merged into a moment and a thousand years are as a day. The book of wisdom and the book of life are opened, and we see the past and future travail of the soul, in obedience to laws as unerring as those by which the astronomer marks out the course of a planet, or predicts the return of a comet.

Hell and its ruling power, the devil with all his messengers, are understood as symbols of those mental states described in the original meaning of the words Sheol, Gehenna, Hades and Tartarus, as *a pit hollowed out in the earth*, a condition of the soul immersed in animalism, selfishness and passion, that has *no perception* of God and his laws, and whose ignorance and rebellion bring upon it *affliction* and *pain*, because of violated law. Some order or degree in the dominion of evil is temporarily the common lot of all who fall short of the high mark set in the precepts and life of Jesus, as a type of man's finished creation,—sickness, inharmony and tribulation, while here upon earth, and on leaving it through some ungodly manner of death, all the forces of the soul are centered in the still unchanged animal

nature, to revolve and evolve in the cold oblivion of winter and night, in the darkness of gestation for an *age-lasting* period of time, while that spiritual body is being prepared which signs and symbols, forms and ceremonies, prayers and sermons, although useful in their place, cannot build; but without which foundation, heaven cannot become organic here or in the world to come.

During this time of future probation and purgation, all that in this life seems wrong and unjust is righted and made straight. To those who have in selfishness passed through the day-time of material prosperity and power, the night comes on, and separated from wealth and position, cut off from family and kindred, the soul stands face to face with all the nakedness and deformity of its own unregenerate self-hood, although it may have kept the letter of the law and seemed a veritable saint. Repentance, deep and true, must come to all the titled of the earth who have misused their power. The pride that has been fostered here in many a prince and prelate, capitalist and legislator, can only be transmuted in the fire of affliction, in relations of servitude and humiliation, that shall finally fit the soul to receive that spiritual overshadowing which is to make an organic change.

For those who have in any way transgressed the laws of government and society under which they lived and to which they owed allegiance, there is no escape from retribution, because the force of gravitation in the very perverseness, passion, greed or lust,

which made them sin, will hold them in relations corresponding to the punishment which they escaped from here, until the limit of the law has been fulfilled, and sufficient inward condemnation felt to give an impetus to upward growth. Those who have passed lives of patient tribulation here, although in the night of ignorance and woe, are ready for the day to dawn in the coming forth of those shoots which shall in the world beyond bring to them gradually a higher consciousness.

The conditions of the different souls, countless in number, who are constantly passing from this life to the next, compare with that of those who are continually being born upon the earth. According to the mental and physical status of the father and mother, and the provisions they have made for it, so is the lot of the child, ranging from that of the feeble and puny in mind and body, the foundling destitute and unloved, to the one who is born strong and precocious, surrounded by plenty and luxury. This first estate is dependent on material and intellectual causations, but at physical dissolution the soul goes forth to reveal itself in a body whose form and environments shall express the degree of *moral power and spiritual growth* it has attained. He who was wealthiest here may find himself in poverty most pitiable; the king a serf; and he of the giant intellect unspiritualized, least of the little children in the Father's many mansions.

The Christ is the type, and as is the conformity or

lack of conformity to that pattern, so is the individual's expressed condition. Whatever has been kept concealed is then made manifest, for disembodied souls are germs which will as unfailingly declare their real inherent nature, as does the seed of grass and flower and fruit when planted in the ground. Figs cannot come from thistles; whatsoever has been sown will yield according to its kind,—tares from tares, and wheat from wheat. .

The gulf that separates different orders of mind cannot be bridged by signs and forms, emotions and beliefs, but only by the solid masonry of organic soul-growth. The ultimate to be reached is *spirituality*, and it can only be achieved after all preparatory states have been perfected.

The principles presented in this work are not restricted in their operation by relations of time and space, but govern eternally the travail of the unperfected soul, embodied or disembodied. It must in truth and consciousness, here or hereafter, have passed through the cycles or days of creation, typed by Adam, Noah and Abraham, Jacob, Moses and David, before the Jesus, the faculty that completes our character-growth, can come forth in power and glory.

Endless progress is the law; and as there are different orders and degrees in the domain of the undeveloped, so is there also a serial gradation in that opposite dominion, the Kingdom of Heaven. We enter it when we have gained the first victory over

the beast, and can with the spirit and understanding commence to sing the song of Moses, Great and marvelous are thy works Lord God Almighty, just and true thy ways thou King of saints.

The City of God with its wall great and high, twelve gates, twelve angels, twelve tribes, twelve foundations, and twelve apostles, measured and numbered in all its proportions, and garnished with gold and precious stones, is a pictured symbol of the unfolded mind, enlightened by the knowledge of the laws of its being and fortified by its obedience to them, with every faculty harmoniously developed, and governed by the angel that begot it. Through such a soul the waters of life shall ceaselessly flow, and within it the tree of life forever shall flourish.

Heaven is the rule of the spiritual nature when born within us, subduing and eliminating evil and imperfection. It is not a state of idleness or ecstasy, but of unremitting labor and usefulness, in obedience to the new commandment given by Jesus, That ye love one another as I have loved you, which love divine is that Almighty power that shall continue *to create and develop, instruct and unfold*, until all souls on earth and in the hells shall have been ransomed.

Heaven is *the expanse beaten out*, the *foundation laid*, in the knowledge of law and obedience to it, from which we are to advance age after age. Spirituality, or heaven, is a state of developed human consciousness concerning the relation that we bear to our Creator and to all things created; and the understand-

ing of the laws and principles, number, order and method, of the way by which this consciousness has been attained through ages of creation. Proceeding from this is the ability to make known a power, in love to the neighbor, which those who have it not cannot demonstrate.

There are as we have learned, in association with man, orders of life that have never been embodied on this planet, from the lowest to the highest of those who like man have fallen in their conjunction and affiliation with the earth, in order to gain the benefit of such experience. Sometimes they possess a medium and personate the disembodied spirit of some eminent person, or near relative of the investigator, telling when and how the loved one died, whom they were with when born and followed through his life, and setting forth in flowery diction the beauties of the "spheres" and "summerlands." They seldom impart information, in any direction, transcending what has already been established on the earth, although, according to their order and degree, they operate through many human instruments, conscious or unconscious of their presence, and oftentimes accomplish a material good by the temporary amelioration of bodily ailments through transmitted magnetism, and by the palpable proof they afford of another life than the present.

These unseen undeveloped orders, in some degree, have access to every soul upon this earth, moving along the line of least resistance in each individual's

character ; and they are in favor of every manifestation of mind except that which leads to repentance, thorough and true, through the understanding of the principles of a New Life, and organic conformity to them.

In this age we also witness the fulfillment in truth of other and higher signs and forms. The wisely great ones of the past, those glorious souls, the saviors and educators of the race, return to assist in the formation of the kingdom and republic which their prophetic vision saw and fervent words foretold. Thus as a spiritual reality, we understand the doctrines of the church concerning the resurrection of the dead, and communion with the saints ; as the first fruits of them that slept appear to us. And what is now prefigured by the phenomena and personations of modern spiritualism, becomes a blessed fact as our missing loved ones labor with us for our and their redemption, and the good of all mankind. Had they been permitted, or were they able, to return for any other purpose, the result would be the furtherance of selfishness and materiality. Spiritualism, with its convincing tests of an unseen intelligence, and its crude communications, sustains the same relation to the angelic intercourse which it simulates, that the symbolic conversion, baptism, and bread and wine, of the church, bear to the organic experience of a new life. They are all alike, signs and forms, shadows cast before the truth fast drawing nigh, the Christ that is to be.

CHAPTER XVI

THE SABBATH CYCLE

Knowledge of Law brings about the Day of Judgment.—The New Birth a natural phenomenon.—Its organic processes.—Altruism the instinct of spiritual self-preservation.—New Testament days of creation.—Their esoteric truth as applied to every soul.—The Sabbath Day the ultimate.

As there was no positive intellectual knowledge, systematized as science, until laws had been discovered and formulated; so in the religious or spiritual domain there can be nothing but forms and ceremonies, dogmatic assertions and superstitious notions, until those tests are brought to bear in this higher realm which have been found so necessary in every other department. Thus it is that no matter what may have been our previous belief or unbelief, in the unfoldment of a spiritual consciousness we all are sure to see a demonstrable truth alike, as children born into the material world see with the same eyes the objects around them.

The knowledge of the method by which the Almighty has brought forth all things in a regular and orderly way, and of the powers and forces moving in and upon the human soul, will lay the foundation for us to commune with the highest order of truth and to be brought into relations where no lower order can contaminate or deceive, because we have within us

the standards to test with axiomatic certainty the nature of whatever moves upon us. It is the true fulfillment of what is set forth parabolically in the temptation of Jesus. All lower orders pass in review before the soul and are bidden to depart from it forever, that as a child of the new order it may receive the angelic ministrations of that kingdom which numbered the heavens and ordered the earth.

From practical demonstration, we know that regeneration and a new birth are physiological and psychological truths, in obedience to laws governing as positively the individuality of a higher life, as those which rule generation and birth in the material world. Knowing this we also know its corollary, that the unborn cannot apprehend those things that are perceived by the one that is born, and that there must be an orderly coming forth from the unborn state to the born.

Be the person young or old, ignorant or wise, the changing of his individuality from the symbols of things to the realities of the spirit, requires the constant watchful care of angels seen and unseen, or the higher thought cannot be maintained.

By the process of action between the overshadowed life and the natural state of the soul, the individual is brought into an intimate knowledge of abstract general principles and their application to particular cases. Number, method and order, gradually take the place of ignorance in all its forms, harmony and health commencing to prevail throughout the mental

and physical being, fulfilling the promise:—*You shall know the truth and the truth shall make you free.*

And as it is set forth in the Bible, and demonstrated unmistakably in the history of man, that the iniquities, the wrong thinking and doing, of the parents, descend to the offspring from generation to generation; so, on the other hand, shall the children of the coming race partake organically of the power of the state reached by the father and mother, and health, virtue and goodness increase geometrically from generation to generation.

The life, love, and wisdom that come from this higher development are to be given to the neighbor, as a greater bounty to the one who bestows, than to him who receives. The ruling motive of the natural state of man is *to selfishly acquire and to hold*. In contradistinction to this, the spiritual man has for his axiom, TO GIVE, TO DO, TO MANIFEST POWER.

The past unfoldment of the human mind has been toward its organization in physical, intellectual and moral states; and the method of God in its creation thus far has been expressed in the aggregation and increase of material wealth and mental power, outwardly manifesting the inward growth of the soul in its earthly relations. But as this accumulation of worldly riches has gone on, there has also been induced upon the mind, the imagery, in signs and forms, of a Kingdom differing in kind from all that has been before it, which instead of gathering to itself, shall exist for the purpose of *giving*.

The highest types of benevolence existing are but feeble symbols, preparatory to this kingdom of the Spiritual. The imagery of the signs and forms of this nature has brought the race up from barbarism to the civilization of to-day; and now, as it comes forth in truth, no strength can accrue only as it is actualized in deeds for the bringing forth and perpetuity of a higher physical and mental state, in which man-worship and fanaticism, selfishness and disorder, sickness and sin, shall have no place. For it is to perfect the highest forms already attained in political, social and moral unfoldment; and only those can help it on who have been true and faithful, upright and orderly, in every relation in which they have been placed, but have been unable to actualize their highest ideals. There are many such already waiting, whose hearts are willing and whose hands are strong, to labor for humanity in this vineyard, where each one shall have spiritualized the gifts that God has given him.

With this attainment, that experience will be rounded out which has been traced and classified in correspondence with the seven creative days. The typical life of Jesus repeats each salient feature marked in the Genesis allegory and represented by the Old Testament symbolic characters. It also foreshadows what each one must corroborate in growth of soul.

In the Gospel story, the *first*—(to join, unite)—day or stage, is fulfilled when Jesus comes to consciousness of oneness—not sameness, but harmonious conjunc-

tion—with the Overshadowing Power of God. His earthly relation of sonship with Joseph, the *builder*, the *joiner*, was symbolic of his spiritual attitude towards the constructive, creative Power and Intelligence, as offspring of which he realized himself and all mankind.

This sense of unity of the soul with the Oversoul, the finite with the Infinite, forms necessarily the first step, or day, in every new creative week through which we pass.

The second day, in which the intellectual, rational firmament is made in the mind of Jesus, covers the period in his life of which there is little mention in the written record. We only know he must have learned by experience every lesson he was afterward to teach; and so it matters not whether portions of such knowledge he obtained in the rabbinical schools, by culture in the mystic lore of Egypt, or among the Essenes and Therapeutae of his time. At best these could have been but aids to the establishment of that standard of high purpose and right thought which enabled him to show by precept and example the way of separation between instinct and intuition, selfishness and love, the animal and the human, the waters that are above, from those that are below.

His discourse in the temple at the early age of twelve is one of the symbols of this period. So, as a universal truth, the Christ in us replies to our inquiries and gives us ever an intellectual satisfaction, sought for elsewhere in vain, as we pass through this second of the soul's creative days.

The third day, in which the faculty of Faith stands as the correspondence of the dry land, from which all growth proceeds, is represented as fulfilled in the crucial time of trial or temptation. All evil then is put behind by affirmation of the good and true. His saying, 'It is written,' was not, on the part of Jesus, mere memorizing and repetition of what had been given on tables of stone, or handed down on parchment and scroll, in preservation of the ancient *torah*. It illustrates, instead, the soul's perception of those eternal degrees registered by the Almighty in the very constitution of the moral and spiritual nature of man. He beheld these principles as firmly fixed as those which govern the material world. Hence the beauty and forcefulness of all his parabolic teaching.

This was faith grounded in the reality of law understood and obeyed. Hence, seeing that essence precedes and produces symbolic form, he could say, Before Abraham was I am. The same state reached by any soul enables it to see the continuity of life in all the ages of the past as in the aeons yet unborn.

The fourth creative day, in which the sun and moon and stars are formed, has its fulfillment in perfected soul, intellect, and groups of faculties. This was seen as symbolized in the old dispensation in the age of Jacob and his sons, and carried forward in the tribes of Israel. Jesus chooses his twelve disciples as an outward form of the same truth. So with every soul, in conscious growth the Christ Principle must elect, commission and endue with power each mental

attribute, before the love of God to man can be harmoniously expressed.

The fifth day, or age of Law, embraces all the ministry of outward teaching. Jesus formulates the relation between cause and effect in the spiritual world. He no longer by the arbitrary fiat, Thou shalt! and, Thou shalt not! appeals to hope and fear. He reaches rather to the hearts of men, addressing that now conscious conscience for which no name was found in all the messages of the old covenant. As the law of His life is written in our minds and embodied in the duties of each day, we find the features of this epoch fulfilled in our career.

The sixth day was marked in the old dispensation as the prophetic period, or time when man was foreseen as fully fashioned in the image of his God. Jesus fulfilled this type, and gave the larger, clearer promise of the perfected race. His second advent was foretold, not as a personal re-appearance to rule as temporal prince, but as a universal presence in the minds of men. The real sixth day, or age prophetic, comes to each soul as it abides in true Jerusalem, or *peaceful vision*, where man is seen as in God's thought, a finished creature. Then, as the struggles and disappointments of childhood are lost sight of in the years of larger growth, so all of sin, disease and death are swallowed up in prescient victory of spirit.

This conquest ushers in the seventh, or Sabbath cycle. It is not one of rest, in the sense of cessation from activity. Freedom from friction is its mark.

Rejoicing in the Realm of Cause, the soul progressively ascends to claim its oneness with its Father. Conscious unity with God commences as the human will meets the divine in glad conformity to law. This only can make possible a lasting individuality.

Not as the drop of water sinks into the sea and loses its identity, does human personality pass into the Infinite in this Sabbath of the Soul. It is but the ripened, normal opening of our whole being to the recognition and influx of that Spirit of wisdom and love which in the here and now demands of us a right and true expression in the most minute details of life.

APPENDIX

ALPHABET OF PRINCIPLES

SUGGESTED BY THE SYMBOLIC CHARACTER OF THE HEBREW
LETTERS

That those interested in the lectures on the ALPHABET OF PRINCIPLES may have the chart and blackboard texts in more permanent form than note-book memoranda, they are here put in print. They will of course mean much or little in the ratio that they suggest the explanations given when in this study earnest souls have met from day to day in unity of spirit. At some future time the lessons drawn from these ancient characters will be published in detail.

As by the arrangement and rearrangement of the signs of the literal alphabet into words, and these in turn into sentences, we give an intellectual expression to our thought and purpose, so let us seek rightly to combine and build into our lives the units that compose the Alphabet of Principles. Thus will the Word become flesh, and expression be given to the thought of God concerning man, that creation of Adam in the Divine Mind, perfect from the first and yet requiring time and space and growth of cell and soul for its evolution or outworking.



Aleph, the first letter of the Hebrew Alphabet. It is treated as a silent letter. Its name is that of an ox or bull, to the face of which animal the original outline of this letter bore a rude resemblance. The root or ideal meaning of *Aleph* is to join together, to subdue, to domesticate, to discipline, to teach. In the Alphabet of Creative Principles, Aleph represents the Fatherhood of God, in the divine attribute of Generation, whose ultimate action is to bring all beings into conscious obedience to it. As a numeral, Aleph = 1, or, with a point above it, 1,000. The Hebrew root meaning of one or first is *to unite*, which gives us the key to the spiritual meaning of the number as symbol of the oneness of God, whose being consists in the totality, or harmonious unity, of atoms, worlds and souls.



Beth = b or bh, the second letter. Its name and earliest form are that of a house. The root or ideal meaning of *beth* is to build, to erect, to form, to make. In the Alphabet of Principles this letter represents Constructiveness. This Principle governs and includes all the processes of a continuous creation. As a numeral Beth, stands for 2. The Hebrew root meaning of two or second is to turn, to revolve, to repeat.



Gimel = g or gh, the third letter. Its name and ancient figure represent a camel. The root or ideal meaning of *gimel* is to warm, to cherish, to cause to ripen, to do, to show, to reward, to recompense, to carry, to bear. In the Alphabet of Principles this letter represents Receptivity, or that feminine attribute of the soul which bears and brings forth all higher consciousness. As a numeral, Gimel = 3. The Hebrew root meaning of three or third is to lead, to rule, to direct.



Daleth = d or dh, the fourth letter. The name and original outline of this letter represent a door. The root or ideal meaning of *daleth* is to swing as a pendulum, to wave, to turn. In the Alphabet of Principles this letter represents Vibration or Evolution, the progressive manifestation of the processes of the Creative Mind. As a numeral, Daleth = 4. The Hebrew root meaning of four or fourth indicates a completed action of the divine generation or overshadowing power.



He = h, the fifth letter. Its name and form are that of a window, or place through which the light comes. The root or ideal meaning of *he* is to see, to behold. In the Alphabet of Principles it signifies Perception,

the basis of all knowledge. As a numeral, He = 5. The Hebrew root meaning of five or fifth is to array in order, to marshal, as a general his troops.



Waw = w, the sixth letter. Its name and form denote a peg, nail, hook. The root or ideal meaning is that of unity, conjunction, connection. Hence in the Alphabet of Principles this letter represents the fundamental law of Relation or Reciprocity. As a numeral, Waw = 6. The Hebrew root meaning of six or sixth is to set, fix, establish.



Zayin = z, the seventh letter. Its name and form indicate an ancient weapon of offence and defence, a mace or club. The ideal meaning is that of rebellion or a righteous revolution, ending in victory. In the Alphabet of Principles it represents Liberty. As a numeral, Zayin = the sacred number seven. The Hebrew root meaning of seven or seventh is to finish, to complete, to perfect a covenant.



Heth = hh or ch, the eighth letter. The name of this letter signifies an enclosure, fence, hedge, which its original outline resembles. The root or ideal meaning is to surround, to gird about, to defend. In the Alphabet of Principles, Heth represents Protec-

tion. As a numeral, Hheth = 8, the etymology of which number indicates fatness, fulness, prosperity, the first day of a new era or cycle.



Teth = t, the ninth letter. Its name and form represent a serpent. The root or ideal meaning is to roll together, to twist, to curve. In the Alphabet of Principles, Teth denotes Antagonism. As a numeral, Teth = 9, the three-fold trinity.



Yodh = y, the tenth letter. Its name and outline represent the hand. The root or ideal meaning is to cast, to throw, to put forth, to manifest, to worship, to praise. In the Alphabet of Principles, Yodh denotes Power. As a numeral, Yodh = 10, which number is symbolic of completion.



Kaph = k or kh, the eleventh letter. Its name signifies the palm or hollow of the hand, also a wing, to which the ancient figure of this letter bore a resemblance. The root or ideal meaning is to be rounded out, also to brood over, to nurture, to spread over, to extend. In the Alphabet of Principles, Kaph symbolizes the Divine Overshadowing. As a numeral, Kaph = 20, plural of 2.



Lamedh = l, the twelfth letter. Its name and form are that of an ox-goad, or whip-lash. The root or ideal meaning is to chastise, to discipline, to train, to teach. In the Alphabet of Principles this letter represents Affliction, as a means of onward impulse to the soul. As a numeral, Lamedh = 30, the plural of 3.



Mem = m, the thirteenth letter. Its name signifies water, and the antique forms of the letter have a certain resemblance to waves. The root or ideal meaning is to pour forth, to flow out, to be active. In the Alphabet of Principles it represents Motion. As a numeral, Mem = 40, the plural of 4.



Nun = n, the fourteenth letter. Its name and original form represent a fish. The root or ideal meaning is to sprout, to shoot forth, to flourish, to be prolific. In the Alphabet of Principles, Nun denotes life revealed through form, or Manifestation. As a numeral, Nun = 50, the plural of 5.



Samekh = s, the fifteenth letter. Its name denotes a fulcrum, which accords well with the Phoenician form of this letter. The root or ideal meaning is to uphold, to sustain, to support, to draw near, to ap-

proach, to stay, to refresh. In the Alphabet of Principles, Samekh denotes Faith. As a numeral, Samekh = 60, the plural of 6.



Ayin is the sixteenth letter. Like Aleph, it is treated as a silent letter. Its name and original form represent the eye, also a fountain. The root or ideal meaning is to flow out, to bubble up. In the Alphabet of Principles, Ayin represents Prophecy. As a numeral, Ayin = 70, the plural of 7.



Pe = p or ph, the seventeenth letter. It has the name and form of the mouth. The root or ideal meaning of Pe is to breathe, to blow, to speak. In the Alphabet of Principles this letter represents the Logos or Word. As a numeral, Pe stands for 80, plural of 8.



Tsadhe = ts, the eighteenth letter. Its name and form represent a hook or scythe. The root or ideal meaning is to cut down, to reap, to fix the eyes upon, to look at, to give attention, to search, to lie in wait, to snare a bird, to catch a fish. In the Alphabet of Principles, it denotes Adaptability. As a numeral, Tsadhe = 90, the plural of 9.



Qoph = q, the nineteenth letter. Its name and figure represent the back part of the head. Its name is also used as that of an ape or monkey. The root or ideal meaning is to turn in a circle, to surround, to encircle, to be quick. In the Alphabet of Principles, Qoph denotes Instinct, or the instant recognition of the relation of things in the objective world. As a numeral, Qoph = 100.



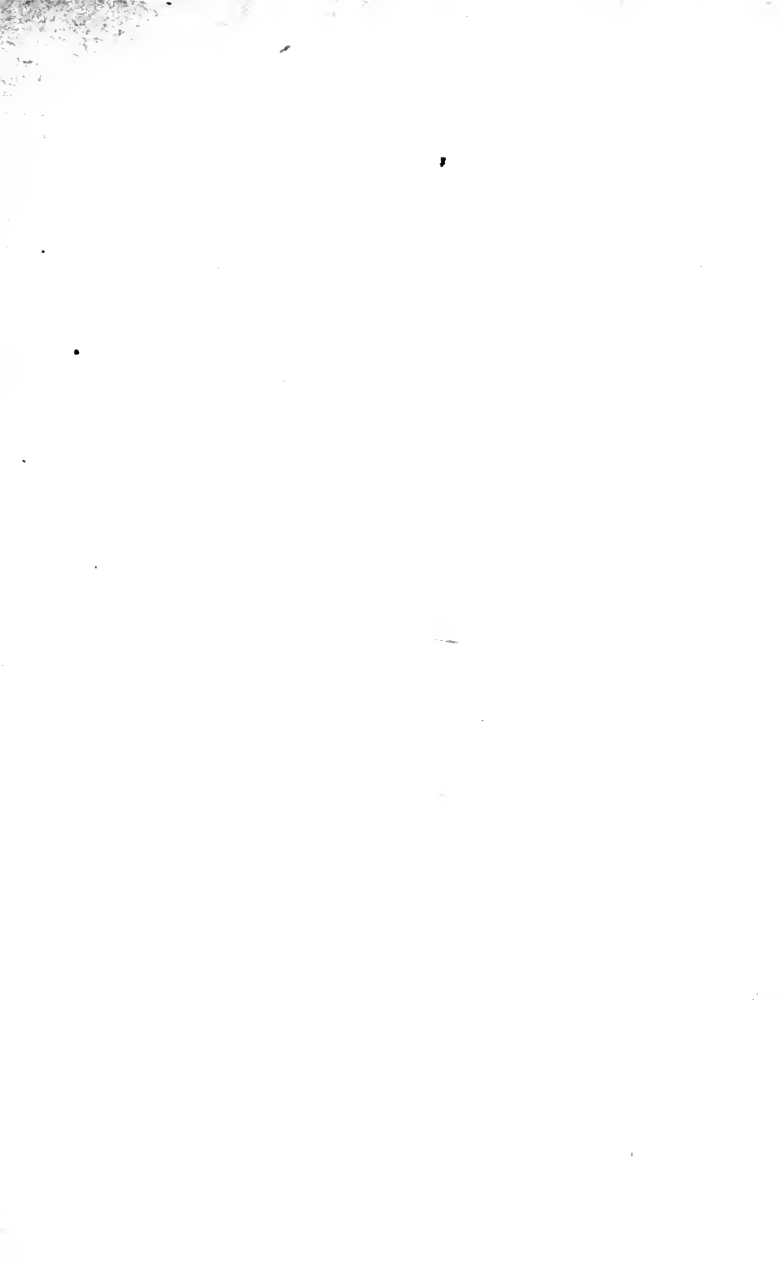
Resh = r, the twentieth letter of the Hebrew Alphabet. As a noun its name denotes the head or highest seat of consciousness. The ideal meaning is that of laying a foundation by number and order, also to be moved upon, causing to vibrate. In the Alphabet of Principles, Resh signifies Intuition, or the instant recognition of the relations of things in the subjective world. As a numeral, Resh = 200.



Sin or Shin = s or sh, the twenty-first letter. Its name and figure represent a tooth. The root or ideal meaning is to pierce to penetrate as with a shoot or scion. Hence, in the Alphabet of Principles, it denotes Engraftment, or the means by which a higher fruit is raised from a lower stock. As a numeral, Shin = 300.

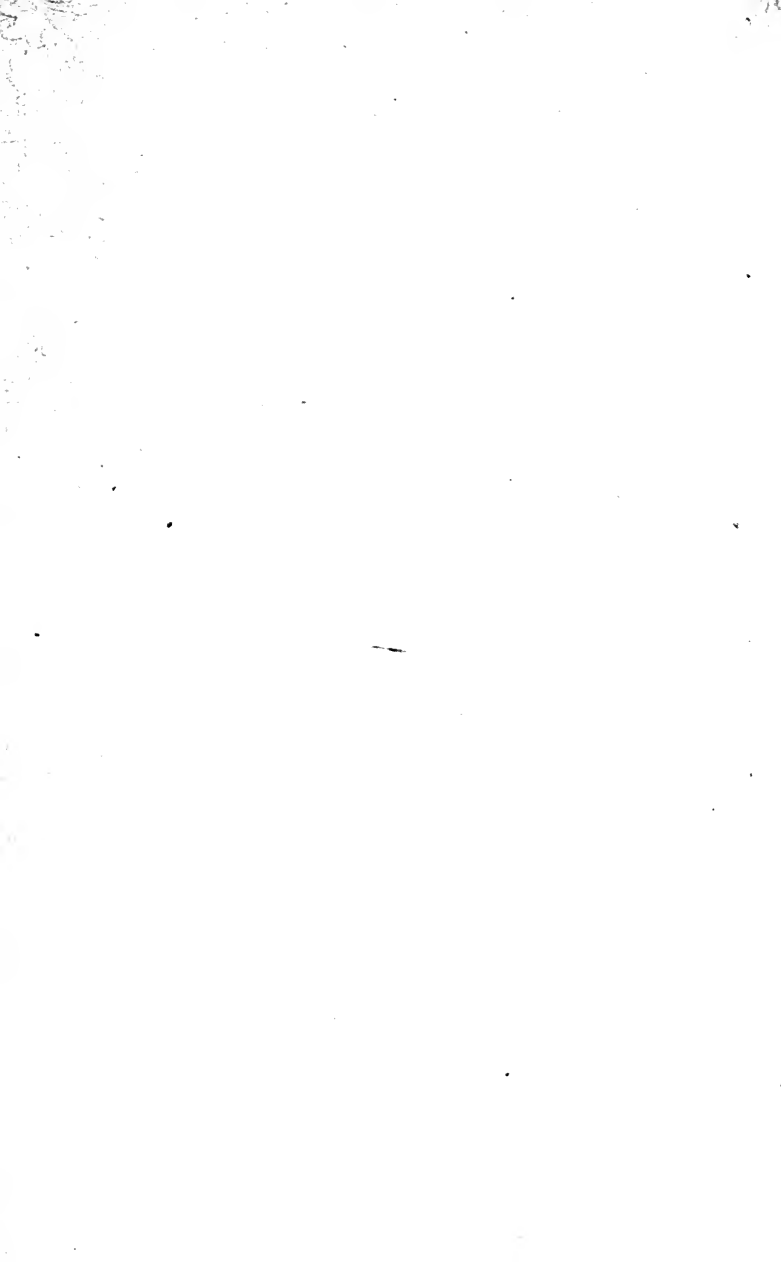


Tau = th or t, the twenty-second letter. Its name and first form are that of a cross. The root or ideal meaning is to mark, to delineate, to set bounds, to grieve, to repent, to abide. In the Alphabet of Principles it represents Crucifixion, or the intersection of the horizontal line of involution by the vertical line of evolution. As a numeral, Tau = 400.









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